

THE DEFENDER

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GERALD B. WINROD ★ EDITOR

I Led The Attack On Pearl Harbor

Captain Mitsuo Fuchida . . . Of the Japanese Air Force

"I have decided to believe whatever is revealed in the Bible, and stand as His witness, telling others these wonderful truths."

AM Mitsuo Fuchida. As chief commander of the whole air squadron, I led the attack on Pearl Harbor on December 8, 1941 (Japan time), which actually opened up the Pacific War.

On that morning, seating myself in the first plane, I led the squadron of 360 planes into Pearl Harbor. Having ascertained that the main force of the American Pacific Fleet, comprising eight warships, was at anchor in Pearl Harbor, I gave the cursed order, "Whole squadron, plunge into attack." It was 3:19 a.m. according to Japan time, which was December 7th, 7:49 a.m. Hawaii time.

My heart blazed with joy over success in getting the main force of American Pacific Fleet in hand, and I put my whole effort into the war that followed.

Why were we aviators filled with such strong hatred against America? Of course, we had no enmity towards American people as individuals, but the Board of Supreme War Command in Japan was strongly convinced that the success or failure of our war effort depended upon the Pearl Harbor attack. Hence, in order to secure unfailing success in that strategy, the military leaders accused America with such strong words as "Brutal and proud America, the long-time enemy." We were trained to hate. I devoted myself to conducting warfare during the following four years, presenting myself as a patriotic and faithful soldier to the mother country.

During these four years, I faced death several times, including six crashes into the sea, but was saved to see the war's termination.

After the war I retired and took myself to farming, but it was indeed a path of thorns to me. During these years, I came to realize the unreliability of other men. I adopted the philosophy that one's own ability was all upon which a man could rely. I worked diligently in silence, giving but a cold glance to the world affairs.

The new career which I started from nothing, as it were, was so insignificant and slow as to resemble an ant's progress. Nevertheless, as time passed I built my house and digged a well; but my life seemed nothing other than a re-enactment of the story of Robinson Crusoe.

I was, however, living in closer relation to the earth, through contact with plants, cattle and nature. My mind was gradually led to think of the presence of God, the Creator of all these things. I found myself giving up the idea that a man is complete in himself. I had never been an atheist. But I was brought up in circumstances where little or no religious atmosphere existed. Consequently, I reached manhood without any religion. This was my condition when I enlisted in the Japanese Navy. Thence forth I held the former "War Catechism" as my only faith.

With the termination of war, the national aspect was transformed and Japan entered upon a period of reconstruction.

Four years have elapsed and during this time I have been watching social changes with cold eyes. Nevertheless, I love the mother-country with her mountains and rivers, irrespective of

the good or bad. My mind has been set on the problem of Japan's future.

I arrived at the conclusion that the only way for the Japanese to survive and prosper, is for them to be made thoroughly peaceful, regardless of what prevails in other nations.

But my militarily specialized mind saw in prevailing world conditions a possible danger of another war and a second Pearl Harbor. Therefore, with a sincere desire to warn the people, I determined to send out a book entitled "No More Pearl Harbor," no matter how insignificant my work might be.

As the writing progressed, I came to realize that in my appeal there should be an effort to transform hatred among people into brotherly love. So long as mankind remains in a state of hate, civilization will be threatened.

In the midst of these thoughts, one day in Tokyo at the Shibuya Railroad station, I paused where a Pocket Testament League street meeting was being held. I received a Christian pamphlet.

It contained the testimony of Dr. Jacob DeShazer entitled, "I was a war prisoner of Japan." My mind was captivated and I read it through with great enthusiasm. One portion interested me particularly, and that was the confession of the Author that during his imprisonment, he one day came to feel a strong desire to read the Bible. He recalled having heard before about Christianity being able to change human hatred to brotherly love. I immediately purchased a Bible and started reading. Before covering the first thirty pages, I received a new outlook upon life and began to see the world through different eyes.

"This is it!" I was strongly convinced. I concluded that the true realization of "No More Pearl Harbor" was nothing other than to expect Christ's Second Coming and to try to prepare men from all over the world for the event.

As an approach towards this, I was

— Turn to Page 18.



MITSUO FUCHIDA

DEFENDER MAGAZINE

The Anti-Defamation League

"The Anti-Defamation League has become America's dread Frankenstein, with defamation as its chief weapon."

THE DEFENDER would be remiss in its duty to the Christian public if it failed to call special attention to Myron C. Fagan's new book . . . "Reds in the Anti-Defamation League."

It is to be questioned if the well-known opponent of Hollywood Communism, will ever turn out a more important piece of writing. Only a man motivated by highest Christian and patriotic ideals, would risk exposing himself to dangers which are sure to result from challenging the red Underground of the United States.

The Anti-Defamation League, was organized 37 years ago, ostensibly to combat anti-Semitism . . . but has since become the spy system of American Jewry.

As Mr. Fagan says:

"The ADL claims to be the 'voice' and the 'protector' of the Jewish people. It is — in the same manner that Stalin and his bloody crew are the 'voice' and 'protector' of the Russian people; as the notoriously vicious Black Dragon Society spoke for the Japanese people, and dragged that nation to destruction.

"I shall prove to the Jewish people that the ADL is their greatest menace, as well as a menace to America. I shall prove that the ADL has for years been fulfilling Joe Stalin's pet objectives.

"I will prove by their own deeds, that they are the creators of whatever anti-Semitism there is in America; that they have been creating hatred between Catholic and Protestant; that they are

setting Negro against the White; that they are inciting Mexicans to hate Americans . . . that it is the ADL which is creating all the unrest and animosity among the so-called Minorities."

"Last, but not least, I will prove that the ADL is dominated and directed by Reds and Fellow-travelers. I have in my possession a complete list of the individuals who have provided the money that finances the activities of the ADL.

"In that list there are hundreds of Reds and Fellow-travelers, and the amount each one has contributed."

Could language be plainer? Mr. Fagan proves all of the foregoing allegations — and a great deal more.



Reds In The Anti-Defamation League

By Myron C. Fagan. A daring discussion of the un-American Gestapo which, clothed with claims of respectability, is doing our Country great harm. Startling disclosures regarding its ramifications, underground operations and sinister objectives. Mr. Fagan says its power must be broken. PRICE 50 CENTS. Order from Defender Publishers . . . Wichita, Kansas.

HOW HE got wise to the existence of the ADL and its under cover operations is an interesting story . . .

On the night of April 12, 1948, Mr. Fagan startled Hollywood by publicly naming 100 Communists, who were holding top-level positions in the movie colony. The blast was released during the course of a curtain speech, at the close of a patriotic play which he had written and directed.

Although recognized as one of America's foremost playwrights, he was immediately blacklisted among leaders of his profession, and subjected to a smear campaign of falsehood and vilification.

"At first I took it for granted that all the smearing I encountered was the work of Hollywood Reds," he says, "and I accepted it as an inevitable part of the fight. But as time went on I discovered that the 'bogeyman' was an outfit which calls itself the Anti-Defamation League."

Still Mr. Fagan was in the dark. It was not clear to him why an organization, professedly engaged in combating anti-Semitism, should try to destroy those who opposed Communism.

But piece by piece, he put the facts together, finished the puzzle . . . and came to understand the real purpose and motives behind ADL operations. Like many others who have learned the truth, he felt an inward sense of indignation. It must be said, however, that he has exercised commendable restraint and moderation in trying to

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correct certain evils perpetrated by these misguided people.

Mr. Fagan wishes to share everything he has learned with his readers. The full light of public knowledge must pierce the hidden machinations of the ADL. Its secrets must be brought into the open for everyone to see. Otherwise its abuses will never be brought under public control.

This business of Jews influencing press and radio, to destroy men in public life for opposing Communism, must stop! *We are now at war.*

Mr. Fagan continues:

"Direct from the Kremlin came the order that anybody who raised his voice against Communism was to be branded an anti-Semite. He may never have mentioned, or even insinuated the word Jew, nevertheless he was to be branded as an anti-Semite.

"Now, the job of nation-wide branding is no small boy's chore. No ordinary Red Front could do it. It would have to be an outfit so powerfully organized as to cover the nation like a blanket. It would have to be limitlessly financed. It would have to have expertly trained agents and operatives in every nook and cranny of America. It would have to have power over the Press and Radio. And, above all, it would have to have a cloak of respectability.

"There is one, and only one such outfit in the United States of America. It calls itself the Anti-Defamation League . . . and it has all the powers I have previously named."

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ONE DAY, during the early stages of Mr. Fagan's "education," a friend called him on the telephone, suggesting a luncheon engagement.

"Very quickly our conversation veered around to the blacklist the film industry had inflicted upon me. My friend expressed great indignation."

The man across the table pursued the discussion by asking Mr. Fagan if he had "thought of seeing the ADL about it."

Mr. Fagan says:

"I looked blankly at him. I had never heard of such an organization.

"Who is the ADL?" I demanded.

"The Anti-Defamation League," replied my friend, obviously surprised by my ignorance.

"Where are they?" I asked, "in Washington?"

"They are all over the United States. One of their most important offices is right here in Los Angeles."

"Are they part of the FBI?"

"Oh, no," smiled my friend. And then he gave me the background of the organization.

"Well, how can they remove the Film Industry's blacklist," I inquired.

"Easily," replied my friend, "Louie Mayer, the Warners, the Schencks, all the big shots of Hollywood, are members of the B'nai B'rith—and that means they are part of the ADL and will do what the ADL orders."

"The whole thing sounded fantastic to me. The way my friend described this ADL, it was a more powerful organization than the Black Dragon Society of Japan, or the Gestapo of Germany, or the MVD of Russia."

As the conversation continued, Mr. Fagan found himself becoming more and more perplexed. Finally the friend volunteered the following information:

"They don't like this blacklist business, especially in a case like yours.

You're a fighter. They know you're going out on a lecture tour. You'll make it a nation-wide issue and, because it will involve some very prominent Jews, they won't want it to happen. In fact I happen to know they'd like to see you. How about my making an appointment for you?"

A meeting was arranged and Mr. Fagan found himself in the spacious offices of "one Milton Senn, chief of the ADL in California" . . . who immediately protested that out of the 100 reds named in his curtain speech, 84 had been Jews.

"Don't tell that to me," retorted Mr. Fagan, "tell it to the 84; tell them to stop betraying the land they live in."

Mr. Fagan called at ADL headquarters in good faith, hoping a way could be found for lifting the blacklist. He was told that the organization had the power to do so . . . but later learned that, at the very time of the conversation, they were plotting new schemes to use against him.

Writing under a sub-heading entitled, "I Swallow the Bait," Mr. Fagan explains how he stepped into one trap, and almost fell into others, before learning how the group operated.

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MR. FAGAN devotes a section of "Reds in the Anti-Defamation League" to the persecution of G. A. Richards, owner of three radio stations . . . KMPG in Los Angeles, WGAR in Cleveland and WJR in Detroit.

Trouble started for Mr. Richards a couple of years ago, when he discharged a newscaster on KMPG for slanting his broadcasts to the extreme Left. This employee continued to mix red propaganda with the news even after being asked several times to discontinue the practice.

Mr. Richards hates Communism and did not like to see the facilities of his station misused. The ADL of California immediately took sides with the leftist newscaster and castigated Mr. Richards as an "anti-Semite."

On February 26, 1948, the *Hollywood Reporter* carried the following item: "A group is being organized with plenty of financial backing, to go to the Federal Communications Commission (FCC) and challenge the broadcasting right of the owner of a local 50,000 wattter."

According to Mr. Fagan, the "group" here mentioned was the ADL, who "pulled all the strings."

The Strange Death of Franklin Roosevelt

By Dr. Emanuel M. Josephson

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The disgruntled employee went to work at once for KFWB of Los Angeles, which is owned by Harry Warner (Warner Brothers) . . . "The same Harry Warner so definitely linked with the ADL by Milton Senn; the same Warner who produced the red film, *Mission to Moscow*," says Mr. Fagan.

A vicious smear campaign was started against Mr. Richards, including a personal attack upon his character. Stories unfavorable to him began to appear in the press. A program was launched to ruin him financially. Threats were made against members of his family. James Roosevelt wrote a letter, asking the FCC to take action against all three of Mr. Richards' stations.

Congress grants the FCC a great deal of latitude for regulating radio in the United States. This power is often employed to discriminate against Gospel preachers, and men in public life who oppose leftist trends in government. The sale of time for religious broadcasts is regarded as a black mark against stations when they file their government reports.

(The ADL gave orders 12 years ago, that the Editor of *The Defender* was to be denied the right of speaking over any radio station in Wichita, Kansas. Repeated attempts have been made to purchase time, but neither of the four local stations has dared to resist ADL pressure. Dr. Winrod appealed to the FCC for relief but his plea was spurned.)

The FCC has the power of life and death over American broadcasting. Station licenses are issued for periods of three years, and must be renewed accordingly, to stay on the air. As the matter now stands, the FCC refuses to extend the licenses on Mr. Richards' stations . . . which means that they may be permanently silenced any day.

Mr. Fagan has secured thousands of signatures to petitions, asking Congress to investigate the case. No branch of the federal Government more deserves a thorough renovation than the FCC.

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It is packed from top to bottom with ADL stooges.

On July 13, 1950, Captain Eddie Rickenbacker joined Fagan, by speaking out in defense of Mr. Richards at Los Angeles.

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THIS REVIEW has so far covered only the first 15 pages of Mr. Fagan's book, and must come to an abrupt end. Unfortunately, space is not available in this *Defender* to do the title justice. The running story, unfolded in these pages, holds the reader's interest from the beginning, and leaves him amazed that such an organization should be tolerated in the United States.

On page 40, we read: "The Anti-Defamation League has become America's dread Frankenstein, with *defamation* as its chief weapon. It faithfully follows the Joe Stalin decrees."

Representative John Rankin of Mississippi, recently introduced a bill to outlaw the ADL by an act of Congress. The proposal was referred to the House Committee On Un-American Activities. So far, no action has been taken. The text of the bill reads as follows:

"To prohibit membership in, or participation in the activities of, the Anti-Defamation League.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any individual to be a member, or to participate in the activities, of the un-American subversive organization known as the Anti-Defamation League.

"Any individual who violates this Act shall, upon conviction thereof, be punished by a fine of not less than \$500 or by imprisonment for not more than five years, or by both such fine and imprisonment."

Mr. Fagan's book should be distributed in large quantities with all possible haste. The reasonable price of 50 cents per copy (twelve copies \$5.00), places it within easy reach of everyone.

FLYING SAUCERS CONSIDERED PROPHETICALLY

By Dr. Gerald B. Winrod. A thought-compelling, documented study of the mysterious flying objects being observed in the skies, and their possible relation to Bible prophecies. 20 pages. Ten cents the copy.

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The Judy McWhorter Case

An Affidavit by the Child's Parents

"A more surprised group of doctors would be hard to find when they first saw a rosy healthy child rolled out before them."

A widely publicized meeting of cancer specialists was recently held in Fort Worth, Texas. Hospital records show that Judy, the infant daughter of Mr. and Mrs. Otis McWhorter, had been given up to die of cancer a few months earlier.

The child was brought before the specialists, examined and pronounced well. She had been given the Koch treatment in the interim.

Physicians and newspaper men knew the child was cured . . . but the local press published an article under the following scare headline: "Doctors Convinced That Little Judy Overcame Cancer Ailment Herself." The State Medical Board of Texas is now trying to take away the license of the doctor who administered the treatment that saved Judy's life.

Mr. and Mrs. McWhorter made the following affidavit so that other families, suffering from the dread disease, may have information similar to that which meant so much to them.

told us that there was nothing that could be done to save Judy's life; that we should take her home and make her as comfortable as possible for the few days that she could live.

Her life expectancy was placed at 21 days. We were told not to remove the bandage from her abdomen lest the stitches burst out. It was the doctor's opinion that the incision in her abdomen would not heal.

For some days prior to this time Mr. Joseph O. Noah, a neighbor and old friend of Mrs. McWhorter and her family, had been advocating the use of the treatment offered by Dr. William Frederick Koch known as Glyoxylide. None of us had much confidence in this treatment.

When our doctor was consulted, he assured us it was useless. He said he would not give it to his own child under the same circumstances, and that it would be an unnecessary and useless infliction of pain on the patient. He also made the statement that he would believe in the treatment if he could see one case recover from the use of it where a biopsy had shown positive malignancy.

It was while we were considering this treatment that *Time* (magazine) published its defamatory article about Doctor Koch in the issue of September 6, 1948. This article was brought to our attention by both our physician and Mr. Noah. We found it very hard to take Dr. Koch's treatment seriously in the face of such criticism. Nevertheless, when we had no other hope and since Mr. Noah made it possible for us to take the treatment without immediate cost to us, we decided to try it.

Dr. Koch's Glyoxylide was given by Dr. N. T. Mulloy of Cisco, Texas. The dose was injected into Judy's hip on September 18, 1948. At this time and during the course of Judy's recovery, Mr. Noah took a series of color pictures showing her progress. Previously he had taken two pictures at six weeks of age and before diagnosis of cancer.

TO WHOM It May Concern:

In order to put on record the facts we know concerning the illness, treatment and recovery of our daughter, Judnita McWhorter, hereinafter referred to as Judy, we make the following statement of our own free will and accord, without promise of or hope of any remuneration, and having previously received no remuneration of any kind.

After a normal birth, Judy, before the age of six weeks, showed signs of illness. Her abdomen was enlarged, she was restless, and her face did not show the repose of a healthy baby.

Her physician, who was a doctor in good standing, a member of the American Medical Association, and a man

whom we trusted and still hold in high esteem, could find nothing wrong with her until his check up and examination at the end of her eighth week. At that time the doctor found her abdomen hard and much distended. During the period from August 20, 1948 to August 27, 1948 a tentative diagnosis of cancer was made and x-rays were given, although the x-ray technician stated that it was hopeless to expect a recovery.

By the time Judy was three months old the attending physician and another surgeon made an exploratory operation on Judy's abdomen at which time a biopsy was made. The physicians reported to us that the biopsy showed a high degree of malignancy which involved 85% of the child's liver. They



Judy

This series of pictures gives a good idea of her case.

At the time the injection was given, Judy's abdomen was so much enlarged that she could hardly breathe due to upward pressure on her lungs. The circulation on the surface had greatly increased and she had a bluish cast from a diffusion of blood in and just under the skin. Veins under the skin of the abdomen were plainly visible. The abdomen was very firm, even hard. At the time the Glyoxylide was given, Dr. Mulloy expressed no hope of securing a recovery as he thought the case was too far advanced.

Within ten days after treatment, Judy showed definite reactions which raised our hopes. Shortly she began to pass large quantities of mucous with bowel movements. She also passed a large amount of water in the normal manner, sometimes requiring as many as twenty diaper changes per day. No medication was used after the injection of Glyoxylide and only minor changes were made in the baby's diet. Apple juice was substituted for orange juice, and Judy liked it. After treatment was given and until recovery was practically complete, only one doctor saw Judy. That was a doctor residing at Azle, Texas, who removed the stitches from the healed incision about the middle of October, 1948.

During the early days of the recovery process Mrs. McWhorter reported to the doctor who had previously cared for Judy and who had advised against the Koch treatment, that she was apparently getting better. He admonished the mother not to entertain false hopes. He said that it was impossible for a dose of any chemical to "destroy" such a large growth.

On the other hand, Mr. Noah stated that the doctor's remarks showed that he had no conception of how the treat-

ment was to work. He said one might as well say that a small match could not start a large fire and destroy a forest.

Soon Judy began to gain weight and her abdomen rapidly reduced in size and became more soft and pliant so that she could breathe better. The hard growth receded toward the lower right side. By December 25, 1948 she had a healthy and normal appearance as the pictures mentioned before show, but some trace of the growth remained.

Later, about May 12, 1949 I had her examined by a doctor in Paris, Texas. (Mrs. McWhorter did this.) Mrs. McWhorter told the doctor to make a thorough examination for trouble of any kind. He could find nothing, after which he was told of the baby's former trouble and he could still find no trouble.

On November 11, 1949 Judy and her mother appeared before a group of physicians and surgeons especially interested in cancer who met at the Blackstone Hotel in Ft. Worth, Texas. While before this group, more than one doctor examined Judy and nothing was found wrong with her.

Mrs. McWhorter states that a more surprised group of doctors would be hard to find when they first saw a rosy healthy child rolled out before them after having read a clinical summary of her case.

An account of this meeting with a picture of Judy and her mother was published in the Ft. Worth *Star-Telegram*. The piece was headed: "DOCTORS CONVINCED THAT LITTLE JUDY OVERCAME CANCER AILMENT HERSELF."

This in spite of the fact that all concerned knew the Dr. Koch treatment had been given and that we gave it full credit for bringing about the baby's recovery. The only excuse we can offer for this is that undue excitement might have been raised by a publication of the true facts.

On February 18, 1950 both parents and Judy attended a meeting of physicians and others at Tampa, Florida. Here Judy was again shown to a group of doctors. These were most friendly to the Koch treatment.

Judy is now past two years old. She has shown a normal growth and development, normal mental development and absolutely no abnormalities that we are aware of. She is very active, mischievous and friendly. She has had practically no illness after taking the Dr. Koch treatment and recovering from cancer.

Witness our signatures.

Mr. O. McWhorter, Jr.

Father

Mrs. Otis McWhorter, Jr.

Mother

*State of Texas . . . County of Parker . . .
Sworn and subscribed to me 28th day
of June 1950.*

Jim Bob Nation
Parker County, Texas
Notary

The Drug Story

By Morris Bealle. This book has been described as "A factological history of America's ten billion dollar drug cartel — its methods, operations, hidden ownership, profits and terrific impact on the health of the world." Rich in historical and human values beyond computation. Exposes how men, motivated by greed, are commercializing on the sicknesses to which mankind is heir. Facts the American people need. Documented throughout. PRICE \$3.00.

ANNUAL CONVENTION OF KOCH DOCTORS

THE ANNUAL meeting of the Christian Medical Research League will be held this year at Detroit, September 21 to 24 . . . with all sessions in the assembly rooms of the Tuller Hotel, except for a large public mass meeting scheduled for a downtown auditorium.

Continuing the plan inaugurated last year, the League is again inviting physicians, ministers and Christian laymen to hear reports and scientific discussions on the progress of Koch therapy.

Advance notices describe the meeting as, "A congress for the study of chronic diseases including, arthritis, coronary thrombosis, poliomyelitis, rheumatic fever, tuberculosis, cancer and allied diseases."

Physicians from different parts of the United States and other countries, experienced in the use of Dr. Koch's discoveries, will appear on the program. A wide variety of subjects has been assigned the speakers. Detroit promises to become a medical Mecca during the convention . . . with physicians and ministers present from far and near.

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IT APPEARED in the early summer of 1948 that certain enemies of humanity, were about to succeed in removing the Koch treatment from the reach of those who suffer.

For months Dr. Koch had been subjected to special pressure. Morris Fishbein, who then dominated the American Medical Association, was directing the opposition. His tactics were those of the typical smear artist.

The well known author and publisher, M. A. Bealle, described Fishbein's control over the doctors of the United States as "the most powerful, the most compact, the most ruthless, and the most harmful of any dictatorship in the world."

(This quotation is taken from Mr. Bealle's book, "Medical Mussolini," price \$3.00 . . . available at Defender Publishers, Wichita, Kansas.)

Self-respecting physicians, deplored the fact that their profession was being pulled down to the level of the pawnshop, finally ousted Fishbein at their annual convention in June 1949.

The groups who marked Dr. Koch for destruction are resourceful. He has been a victim of constant harassment since 1918 . . . when he started applying new discoveries in the cure of so-called incurable diseases.

The summer of 1948 witnessed a crisis. There was a period of a few weeks in which no treatments were available. Physicians over the Country became frantic. Long distance telephone calls poured into the laboratories at Detroit. Patients died for want of treatments.

THE BIRTH OF A SCIENCE

A book which has been a blessing to thousands . . . devoted to explaining Dr. William Frederick Koch's God-given discoveries for the cure of so-called incurable diseases. Explains why certain groups do not wish this knowledge to reach suffering mankind. Numerous case histories, thoroughly documented. Price \$1.00 per copy or 50 copies \$45.00. Order from DEFENDER PUBLISHERS . . . WICHITA, KANSAS.

Ministers of the Gospel, representing several denominations, either contacted Dr. Koch by mail or went to Detroit in person during his Gethsemane.

These men knew something of his suffering. They regarded his discoveries as a gift of God to the age in which we live. Some of them understood the secret source and sinister motivation of his opposition. They watched developments with bated breath, realizing what a tragedy the loss of his discoveries would be to the entire human family.

One of the preachers, from a distant State, reminded Dr. Koch of the covenant he had made with God as a young man when the new knowledge was first breaking upon his consciousness. Thereupon, the visitor suggested bringing the system of treatment under the sheltering canopy of the Christian religion . . . setting it aside as something holy, dedicated to the service of God for the enrichment and blessing of mankind.

Dr. Koch agreed that this should be done. No persuasion was necessary. He even expressed the opinion that perhaps persecution and adversity were instruments in the hands of an all-wise Providence, shaping events toward this end.

The Christian Medical Research League was immediately organized, headed by a group of pastors. A *Call to Prayer* was issued, and it soon became evident that the persecutors were not prepared for this type of defense. The task of relieving pain has been faithfully executed by the new organization.

Cures like that of Judy McWhorter, explained on pages 6 and 7 of this *Defender*, could never have taken place had it not been for the willingness of these Christian leaders to assume responsibility. And Judy's case is typical of hundreds of others.

Dr. Sam Swain was chosen president of the League and has discharged his duties with a high degree of efficiency. His sound judgment and capacity for hard work are proving to be valuable assets.

As a young man Dr. Swain acquired a general medical knowledge, and during his years in the ministry, has kept abreast with the subject that intrigued him in youth. Difficult problems have risen. The new organization has had to learn many things from experience. But observers, friendly to the cause, agree that it has made steady progress from the beginning. *God has used it to save the treatment.*



Washington Report

By

Upton Close

JOSEPH McCARTHY, the bare fisted, ex-Marine Senator, actually thought that all responsible leaders in office of both parties would support him in his drive to clean the Communists out of key posts of government and say: "Perhaps it's worse than we thought. We will honestly look into it and solicit your help, and let the chips fall where they may!"

The young Senator got the surprise of his life when he found that he had to fight "the powers that be," as well as the traitors who had come into office under them.

Truman is good enough politician to know that he could have taken the wind out of McCarthy's sails and won back ninety per cent of our voters had he said: "All right, maybe I've been fooled. Maybe I've called the *wrong* persons and things red herring."

The fact that he chose the opposite course of trying to cover up everything from Alger Hiss to the *Amerasia* mass steal of documents, is proof to all politically wise persons that he is responsible to hidden forces.

Once before, when Harry Truman came into office through the death of Roosevelt, he had a choice. It was the choice between conservative policies which would have pleased the majority of our people after a war, and Socialistic disruptive policies setting class against class and race against race. After some hesitancy; after sound friends such as ex-Senator Wheeler felt sure Harry would go *right*, he chose to go *left*.

In 1945 Harry was new and lost. It was easier to go along with the group in power. But in 1950 the choice was clear cut. The deduction is that he owns neither his soul nor his reputation.

Tolerance

Machine Uses Treachery ...

The experts in dirty fighting had to be brought in. New Deal-Marxist forces began striking McCarthy with carefully prepared blows. They mobilized their shock troops. And why?

Simply because he had the courage to demand that Communists and their sympathizers be expelled from their posts in the government.

They attack in a pack, like wolves, while their victim fights almost alone, finding few fellow-fighters and not knowing whom to trust. The pack sends agents to pretend friendship, then put plants on him and try to trap him into injudicious actions. They wear him down with fatigue, then close in when he is too tired or ill to think fast. They break his home if possible. They break his health as rapidly as possible and endeavor to break him financially. Such happened to Martin Dies. Much of it happened to the writer. There are many other instances. Few men survive the pack.

Francis Biddle, once head of the Department of Justice, now National Chairman of the socialistic group calling themselves "Americans for Democratic Action," a millionaire who professes to bleed for the poor, told the Golden Jubilee Convention of the International Ladies' Garment Workers' Union that Senators Taft, Wherry and McCarthy (quote) "have shown an amazing contempt for basic liberties . . . the damage that this campaign of fear and hysteria has done to civil liberties has a special meaning for organized labor," said Hi-Diddle Biddle, and added: "Fear, doubt and suspicion all tend to hold up normal democratic processes."

This Biddle, now weeping over basic liberties, was the Attorney General who directed the greatest piece of legal persecution in United States history, the so-called Sedition Case—to hound several persons to death and

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bankrupt others, until Judge Bolitha Laws threw it out with scathing words.

This is the Biddle, who employed the witch hunter, John Rogge—the lad who got so flagrant that the Justice Department had to fire him, and who has since devoted himself to defending Communists against the United States Government. This is the Biddle who backed up the newspapers and keyhole commentators who specialized in rabble-rousing—to use their own word, and in stirring up hysteria. This Biddle talks about "normal democratic processes."

Fitting, indeed, are the remarks of Mr. Jacob Blaustein, President of the American Jewish Congress, who received honors from the Jewish War Veterans in Baltimore before Senator Tydings, Mayor d'Alesandro and other notables.

Mr. Blaustein said: "In an atmosphere which charges and counter charges are thrown with abandon and loyal citizens are made to tremble for their reputations, we may tear down those very institutions we are trying to defend." Right, Mr. Blaustein—and that goes for the good Americans who have been falsely called "fascists and reactionaries and anti-Semites" just as truly as for those falsely accused of favoring Joe Stalin.

General MacArthur, A Symbol Of American Strength ...

Our determination and strength have been dissipated because many elements who pretend to oppose the side of Marxism have joined it. Some say openly that the only way to oppose it is to become part of it. I might name: Our State Department and organized internationalists, our fair-dealing intellectuals and churchmen who say the way to combat Communism is to adopt Socialism; our liberal Republicans; the cartels who have control of the world's economy in mind.

Our State Department clique—Acheson and his boys, wanted to save face and reputation by sticking to their policies of U. S. withdrawal from China and Korea, of abandoning Chiang Kai-Shek, and of promoting One World

10 . . . Defender

Socialist economy. At the same time they wished to "contain" their rival Stalin, to keep him from taking over the rest of the world.

The President just wanted votes. The defeat of his pet Dr. Graham of North Carolina (largely because of parts Graham played in Communist fronts) made Truman realize at last that Acheson's policy of coddling Communists and stepping out of Russia's way in Asia was costing him support with the public. The Oklahoma primaries have proved it. Truman had recently tried to corner Taft and Knowland with the gibe: "Do you want to go to war over Formosa?" He later realized that the American people were getting exasperated.

The politician in him decided to turn that exasperation against the North Koreans and Russians rather than let it develop against the Democratic Party. The next factor in the situation was General MacArthur, left to hold 90 million Japanese in subjection with 150,000 troops, while Russian agents stirred and implemented insurrection behind his lines. He had the explosive coast of Asia, from Siberia to Siam, to keep under control. Worst of all, he had the entire Marxist-minded State Department clique plotting constantly to frustrate him, discredit him and unseat him if possible.

To carry out his administrative policies, MacArthur had American and Japanese civilians of whom he could not ever be too sure, and to back him he had only shrinking military forces composed of new recruits never under fire, chiefly trained in social relations with the Japanese.

During recent weeks MacArthur, in spite of denials, has actually dreaded an outburst in Japan. His reputation and pride are staked on ruling that empire through sheer prestige rather than force.

MacArthur could not let the Communists romp unresisted through Korea without risking uprisings in Japan. Truman became frightened of an anti-New Deal landslide in November. The General put on the heat, Harry saw a chance to play for votes, Acheson was reversed and had his McCarthy, (Drew Pearson) publish the report that Acheson did it!

This leaves us to account for the spectacle of the military expert MacArthur, sending "expendables" into the mud of Korea on foot to stop specially equipped Russian tanks.

It's a horrible and shameful price to pay — the suffering of these American boys, dying in Oriental rice swamps. But it's the price resulting from years of favoring Russia by our policy-making "intellectual Liberals." It's the price for the vicious backstabbing of Hurley, Wedemeyer, MacArthur and every honest observer of the Asian scene.

Russia's Plans for the Orient . . .

The plan of Moscow is to humiliate the United States before Asiatics and Europeans. In Oriental language, make us "lose face."

In my book: "The Revolt of Asia," published in 1926, I showed Japan's strategy for industrializing Asia and turning Asiatics against the West. But I pointed out that if Japan should fail, Soviet Russia, picturing herself as one of the "Confraternity of the Snubbed," would take up the leading role.

British, French and Dutch prestige will never recover from the blows the Japs gave. Once Asiatics have seen white prisoners doing forced coolie work they never again think of them as "sahib."

Among western nations the United States alone remains possessor of any respect from Asian people. Soviet Russia is out to destroy that, and thus automatically assume the leadership of Asia's two billion human beings.

The steps indicated are: Putting us in the position of invaders of the Asian continent. Humiliation of our forces in Korea. Bringing about war between us and China—if possible causing the Communist Government to declare war on us. Inciting Communist insurrection throughout India.

The Nehru government in India might be destroyed by the assassination of Nehru, many times attempted, or by the flying of Russian arms and money to the Indian Communists.

Communist revolutionists now hold several pockets of territory in North India according to recent confidential reports, and are in position to make a new war out of the unsolved India-Pakistan dispute over Kashmir. Like the Egyptians, the Moslems of Pakistan feel that U. N. excitement and American action over Korea is in strange contrast to lack of interest and action over recent aggressive moves in Palestine.

India's Nehru has had to violate his own proclaimed principle, and order police suppression of the Communist Party because of Communist murders and incitation, yet his army and civil service are infiltrated. Disguised Communists hold key positions.

That's the reason for Nehru's vacillation over the U. N. punitive action against Russia. First he held aloof, then he joined, then he offered his government as mediator.

From Moscow's standpoint a blow that would threaten every western man and dollar in the great Indian subcontinent, would be much more timely and damaging now than the generally pre-

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dicted blow to Iran. It would cut off Indonesia, Siam, Indo-China and Burma, making our loudly proclaimed championship and aid there appear useless to both the American people and the world. It would make the job of stopping Communism in Asia look hopelessly stupendous.

And it would make the three great populations of Asia: Indian, Chinese and Russian, appear as a solid Communist world, comprising more than two-thirds of the world's people.

. . . I say "appear," for the actual number of millions of wretches behind the iron curtain comprise no strength, merely accumulated weakness.

I believe that the Kremlin plan is even to force no upsets in western Europe, but let everything rock along there while our fellow westerners lose confidence in us as champions of western civilization and interests throughout Asia.

True American Leadership Must Be Developed . . .

Expect then, Russia to keep in the background, accusing the United States of bullying little nations and other races; posing as the champion who gives such aid as he can, and who will eventually rise in righteous wrath!

Expect our own government to be not in one big war with Russia but several small wars with puppets by 1951—which will be as costly as a sizeable big war and no such bolster to morale.

Expect the "emergency" and "don't change horses" themes to be played *ad nauseum* in the effort to keep Truman Socialists in office, with increasing power.

Expect an attempt to set up war powers over production, prices, transportation, rents (again), opinion (press and radio) and even over labor (placement and wage freeze).

Expect high taxes, with attempt at confiscation of all enterprise profits.

But expect a growing resistance. Before fall of 1952 a lot of resistance!

Expect at last a leadership which will dare defy the "Tolerance" pressure groups which have hitherto bagged heads with their "Reactionary, Fascist, Anti-Semitic" singsong (all false).

Here is the chance for real opposition to speak out. Like this: "We want Communists stopped. We want leaders

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to do it who are clean and American. We repudiate policy-makers and leaders who gave away our costly victories over one despot to another despot. *We do not trust them to lead us in any new crusade, however desperate.* We do not trust their morals, or their Americanism. We know they are in favor of world Socialism, to be paid for by the American free enterpriser. We believe they are just as capable of giving away victories in a new war as in the last one. DOWN WITH SOCIALIST OPPORTUNISTS. OUR PROGRAM IS HONEST MEN, HONEST WORK AND HONEST MONEY!"

Yes, there is still a chance.

Yours truly,
Upton Close

Family Worship

J. Edgar Hoover appealed in a recent radio broadcast for a return to God, and divine worship in the home. He said:

"If there is any hope for the future of America, if there is to be peace and happiness in our homes, then we as a nation must return to God and the practice of daily family prayer. Can we have peace without morality, can we build homes without God, or have worthy parents who do not know and practice His teachings? "A godless home is built upon sands; it is an inviting breeding ground for moral decay and crime."

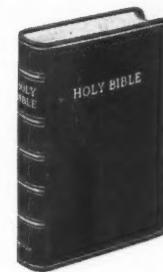
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ISAIAH 33.

God's judgments against the church's enemies.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; 15 Until the spirit be poured upon us from on high, and the wilderness

broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Leb'a-non is ashamed and hewn down: Shâr'ôn is like a wilderness; and Bâ'shan and Cîr'mel

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Specimen of Type

233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, died there. 6 Naomi returning home, Ruth accompanied her.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land.

try of Mâ'sâb, he, and his wife, and

his two sons.

2 And the name of the man was E-lim'â-lech, and the name of his wife Nâ-o'mi, and the name of his two sons Mâ'lon and Chil'î-on, Eph'râth-ites of Béth'-î-hém'-ju'-

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Matthew 27:5. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

I Samuel 31:4. "Therefore Saul took a sword, and fell upon it."

AMERICA was shocked and bewildered by the suicidal death some time ago of one of her fine statesmen—an outstanding and capable national leader. Hour upon hour of radio broadcasts attempted to explain the meaning of the man's death and thousands of columns of newspaper print throughout the Country dealt with the situation, its causes, its meaning and its probable results. Charges of persecution and smears were made against politicians, pressure groups, writers and commentators until one scarcely knew how to face the situation.

It is time for the Christian pulpit to give some teaching on the subject of life and death and what the Bible has to say about suicide. This form of crime is on the increase in America. During the last dozen years many prominent people have taken their own lives. Formerly, the down-and-outers alone were guilty of this act, but some years ago George Eastman, the Kodak manufacturer, ate his evening meal, wrote a note to his friends saying "My work is done; why wait?" and ended his life.

At about the same time the famed Ivar Kreuger, "match king" of Sweden, an international financier, killed himself in Paris after writing, "I am tired of life and have decided to end it all." A motion picture actress of prominence was found a suicide in her bathroom some months ago, and a prominent stage actress, set aside from the lime-light of stage publicity, leaped from the window of a New York hotel.

This is not behind the Iron Curtain, but in this land of prosperity and of both temporal and spiritual blessing. In 1927 there was an epidemic of student suicides. Scores of blase and jaded

Don't Ever Commit Suicide

Sermon of the Month

Dr. William Ward Ayer ... New York City

youth sought a new thrill, wanting to explore death and its experience. Then in 1929 there followed the crash of the stock market and many could not face the tragedy of losing their possessions. Bodies plunged out of windows to the sidewalk by the scores.

There has been an unsatisfactory attempt to explain the reason for these conditions. Psychologists find a partial explanation in present day attitudes and the wear and tear of modern society. We recognize the tremendous pressures upon men of affairs in every department of life; and we are inclined to think that the human body and human mind are not capable of standing up long under the pressure of the conditions of our terrible world.

God did not intend that men should face some of the problems which they have to face today. However, the responsibility of the preacher is to deal with the spiritual side of these things, though we cannot set aside the findings of the economist, the physician and the psychologist.

SPIRITUAL VISION LACKING

Whatever explanation may be given to the causes which lead to self-destruction, at the bottom there is a deplorable lack of spiritual vision where there is any normalcy of mind. Of course, we

must make exceptions in our study of those poor, deluded souls who lose their reason. We must believe they are irresponsible both in the sight of God and man. They, however, form but a small part of the suicides.

The Bible deals with suicide on five occasions and all those who took their lives were bad people. Old Testament peoples were taught to hold life sacred. Self-destruction was abhorrent to them, as they were taught by God to believe in the sacredness of life. Christianity takes us a step further and brings the great hope of the presence of God, in human affairs of the individual believer.

Satan tried to get Jesus to commit suicide by throwing Himself down from the pinnacle of the Temple; and when Paul was delivered from the Philippian jail, he saved the jailer from taking his own life, saying "Do thyself no harm; for we are all here."

Christianity teaches and imparts courage to those who trust in it. Christianity says that the followers of Christ are soldiers and should not desert their post of duty but be honorably discharged by their Heavenly Father. Therefore, the sane-minded Christian must not commit suicide, no matter how hard the way may be.

Christianity also teaches us not to be cruel to our friends and cause sorrow and humiliation. We must think of others as well as ourselves.

Yet, for all of this, many mighty men have contemplated suicide.

Elijah was a mental suicide and of him we read: "He sat under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life."

The patient and philosophic Job cried out: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me."

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When Jonah got into trouble, he contemplated suicide and said: "It is better for me to die than to live."

And Moses, the greatest human that ever lived, once in despair cried: "Kill me, I pray thee, and let me not see my wretchedness."

A FALSE VIEW OF LIFE

Our materialistic and pleasure-loving age is aiding the philosophy that all be sunshine. Stage play, motion picture and story books are given over largely to a pseudo-hedonism with its explicitly avowed philosophy that man's proper business is to seek pleasure and to avoid misery.

But life is not all sunshine. Happiness is transitory. Misery is real and inevitable in a world lost in sin and cursed by its blight. Even the Christian does not escape, for—

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

In recent years many people who endeavored to make other folks happy have committed suicide: a clown, an actress, a radio entertainer, all apparently became "fed up" on the plaudits of life, and when the applause died away, sought oblivion in death.

Nor do those whose lives have been marked by business success escape the drugs of this philosophy. When the great camera manufacturer died, a friend wrote: "George Eastman died as he lived: by his own hand." Certainly he was a successful man as the world counts success and did many humanitarian kindnesses.

The man who commits suicide often falsely views life as an entity. It is not. It flatters life to say with some that it is even "half a sphere." Life is the narrow and cramped vestibule of eternity. This lost sense of the reality of eternity is responsible for many suicides.

We live in a day when youth is worshipped beyond its due. Our materialistic philosophy has made us abhor the

coming of age and the fading of physical powers. Having lost the consciousness that the years are vicarious to eternity and to eternal life in Christ for the saved, we try everything to stave off the influence of the years as though age were the supreme tragedy, youth the only good, and life an entity.

Life is a stage and all of us are players, said Shakespeare; but one difficulty is that we all want to play juvenile parts. Show me the man whose mind and heart are fixed upon eternity. That man may regret the passing of his years but he will come to his end in a blaze of glory kindled by an unfaltering faith.

A human being is something more than the flower of the field that lives today and tomorrow is gone: he is a creature of eternity. This life is not a whole but an entrance into something better if we will it so.

There is a pitiful lack of self-discipline today, which our parents knew. Both the physical and spiritual diets of God's people have always contained bitter herbs. But today we are seeking to avoid all wormwood and gall, and along with our painless maternity, painless dentistry, etc., we are striving for completely painless living. The affairs of life never drive us to distraction and suicide if they drive us first of all to our knees and to God.

A FALSE VIEW OF DEATH

The suicide thinks death is oblivion. He speaks of the memory-less dust and he is wrong. "It is appointed unto man once to die, but after this the judgment." There may be a very real hell upon earth but that does not deny the reality of a more terrible hell hereafter. The unenlightened thinks it can strip its soul of earth's miseries and plunge off to the rest of oblivion in the tomb.

Do suicides find rest? The Bible declares that all who die without Christ find no peace beyond the portals of death. Only of the dead that die in the Lord is it written, "They rest from their labors and their works do follow them."

If we can believe the Word, and we must believe it, many a suicide has wished five minutes after he destroyed his life that he were back on earth again to endure temporary miseries that would surely pass, instead of eternal damnation from which there is no escape.

We must get a Biblical view of death and turn from the blight of paganism which is upon America today. We must

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know what both the Old and the New Testaments say about it.

One of the saddest features of the death of the prominent citizen whom we mentioned at the outset of this message was that, as the newspaper declared, he had preceded his plunge from the hospital window by reading and copying the tragic poem by Sophocles with its pagan pessimistic sentiment. The ancient Greek, mentally astute, spiritually blind, who had very little conception of the after life and thought more of the body's perfection than of the soul's advancement, could easily write:

"Wanders, as now, in darkness and disgrace,
When Reason's day
Sets rayless—joyless—quenched in cold decay,
Better to die, and sleep
The never waking sleep, than linger on,
And dare to live, when the soul's life is gone."

As a Christian leader, we could not be unkind in dealing with this man's suicide. It would not be in keeping with the spirit of Christ. Our hearts have really ached at the thought that a man so faithful to his Country and American ideals, a man of strong physical powers, so loyal, so patriotic that in the accomplishment of Herculean tasks for the government in war and afterward, he should break his body and upset the balance of his mind—beaten and bruised (if reports are true) by the opposition of self-seeking men and pressure groups.

He was scorned and maligned until

his sensitive and honest soul became whipped to an insane frenzy. One can only have sympathy with his search for peace and oblivion in death.

But as a Minister of the Gospel and a servant of God, our heart aches with the realization that in America, the revealing Word of God available to comfort his mind and heart, this man should have been reading a paganistic philosophy of the pre-Christian era which could bring no divine enlightenment or comfort to his soul.

I do not hesitate to say that had this poor, troubled mind been reading the words of the Lord Jesus in John 14: "Let not your heart be troubled: ye believe in God, believe also in me." . . .

Had he gone to the Old Testament and read the words of the inspired Moses in the 91st Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" . . . Or to the words of David in Psalm 37: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also

in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" . . .

Or the words of the prophet Isaiah, "When thou passeth through deep waters, I will be with thee; and through the floods, they shall not overflow thee" . . . Had this bewildered man turned to God's word, how different would have been his fate!

Religious forces of America stand to some extent condemned that this man, in the hour of his need, had not been given the Word of Life to trust in and was forced to turn to the false philosophies of a pagan Sophocles.

One of the blights on our civilization is that in motion picture, stage play, story book, and sometimes in the pulpit, death is minimized. We have belittled its significance. We have strewn it with roses and painted our corpses. We have camouflaged its reality with ethereal poetic nonsense.

Death is real. Death is a virulent enemy of the race and the sting of death is sin. It is the last enemy that Jesus will destroy at His coming. Death is terrible.

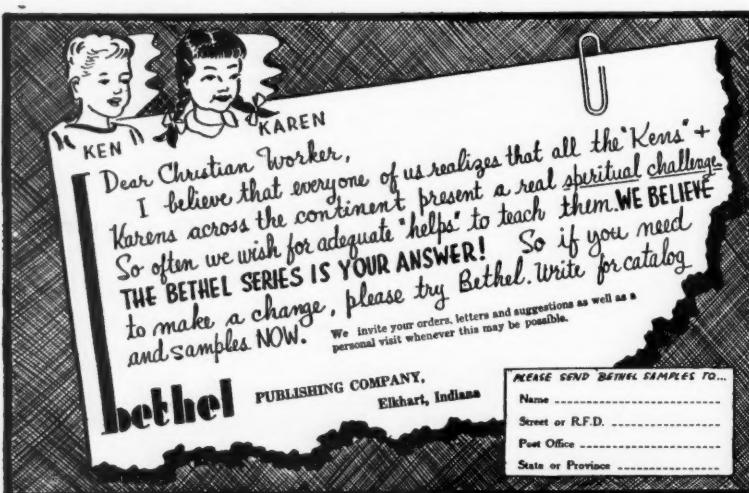
But death is transition. It also transfixes our destiny. The man who withholds from poor, lost humanity the Bible teaching about death is worse than he who outrightly denies immortality. Surely this lack of knowledge and participation in false philosophies is back of much of the suicide of our day, especially among young people.

Jaded youth looking for new thrills, adventuresome and untaught, having tasted of life's sins and found them flat, decides that death is a new adventure, a new thrill, and in delusion they bring the midnight of death in the dew-peared mid-morning of life. If men were taught the true, Biblical meaning of life and death there would be fewer suicides.

NO TRUE VIEW OF GOD

The suicide has not seen God as the ruler of the universe. He has not known that God's plan includes human disappointment. Neither does he realize that God is a God of love, who loves even when we know it not nor yet deserve it. In sorrow or disaster all is not lost if we still have God.

If only the multitudes who have taken their lives because of business adversity and financial loss or blighting sorrow, could have been told that even with their material possessions swept away



they still had God, and having God, they had everything! They should have known what the Salvation Army has been teaching for generations: a fellow may be down but he is never out.

Harry Lauder, the famed Scottish comedian, had a son, an only son, a son whom he loved better than life itself. The first world war came. His son marched away. Then one day came the news of his death at the battle front.

The illustrious Scotch comedian said years later: "As I faced that crisis I

saw before me three avenues of escape from the awfulness of the tragedy. First, there was drink. I could drown my sorrows in alcoholic semi-consciousness. Second, there was suicide. I could seek the oblivion of the grave. And, third, there was God. I could seek the comfort of the Eternal. And," said the comedian, "I sought God and found Him."

Yes, God is our refuge and strength, a very present help in trouble. Never, never commit suicide . . . but commit your all to God through our Lord Jesus Christ.

NEW LEADERS NEEDED

Congressman Clare Hoffman . . . Of Michigan

THERE IS an old saying: "In time of peace, prepare for war." That advice is sound.

In childhood, we read from the Good Book the parable of the ten virgins who awaited the coming of the bridegroom—five had oil in their lamps, five did not, and while they were seeking oil, the bridegroom came.

The five virgins who had oil in their lamps went to the wedding and the wedding feast. The five who were not prepared remained on the outside, not even looking in. What the individual or the nation should learn from that parable is to anticipate and prepare for a coming event.

The President on June 29th told reporters that although orders were given the Air Force and the Navy to meet the drive of North Korean Communists, even though Americans have already died in that attempt and the fighting was on, we were not at war. The situation was so akin to war, so fraught with danger, that foolish indeed it would be, if we did not prepare for war.

There is something wrong, radically wrong, with the foreign policy of a nation which has twice been the deciding factor in World Wars, being forced to engage in another war, in order to maintain peace throughout the world. Continuous warfare does not spell peace.

The grievous mistake of stopping Patton's victorious army short of Berlin, thereby dividing that city and giving the Russians jurisdiction over a part of it and over eastern Germany, cannot be recalled.

The repeated appeasement of Russia, the furnishing to her after the war was

over of munitions of war—arms, ships, and planes, was vigorously protested by some of us. Our protests went unheeded. The mistake then made cannot now be corrected. The foolish, the utterly foolish gift of China and 400,000,000 of her people to Russia, cannot now be recalled.

What I am trying to say is that, if the internationalists must have their way and American youth must ever stand ready to fight anywhere and everywhere, then we should know why we are fighting, and the ultimate purpose for the fighting. More important yet, we should fight only under the direction of those who are free, completely free, from the domination of any foreign nation or group.

When an individual, a group within a political party, or a political party has demonstrated its lack of ability, its incompetency, as have those who formulated our so-called foreign policy, that group, those individuals, should not be trusted in time of war.

It is an established fact that our present situation is the result, to be charitable, of the incompetency of those who have headed our State Department.

In view of the situation which now exists in Korea, in view of the fact that American lives are being sacrificed, and to again put a charitable construction upon the situation, where we are engaged in putting down an attack upon a peaceful nation by a bandit, Dean Acheson and all who follow the same line of thought, whether they be in the State Department or in the Armed Forces, should be kicked out, be replaced by those who have but one objective—that of the welfare of America.

Because Russia was placed in a position where she now threatens the peace of the world, we find ourselves situated so it may become necessary to fight another war. Common sense, sound judgment, demands that those who involved us in this perilous situation should not be relied upon to get us out of it.

We should prepare for war. But arms, ships, planes, munitions of war, cannot protect us if those who guide our destiny are either incompetent or have not a fixed purpose of thinking and acting first for our Country.

Dean Acheson and all those who sympathize with Communism or any form thereof, or who are not wholeheartedly devoted to the security and future of America, should be removed from places of responsibility.

—From the Congressional Record.

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ANALYSIS OF

MR. SPEAKER, I thoroughly disagree with the gentleman from New York (Mr. Marcantonio) in his ardent desire to have us invite Mr. Trygve Lie of the so-called United Nations to address the Congress of the United States.

This so-called United Nations is already attempting to arrogate to itself the powers and prerogatives of a super-state, a super-government. It is already invading various States of this Union and meddling with their internal affairs.

Many of our States have alien land laws, which forbid an alien from owning land in those States. In my opinion, every State ought to have such a law. Recently a Japanese appealed to this so-called United Nations to outlaw the alien land laws of California.

The United Nations, in violation of the Constitution of the United States, in violation of the Constitution of the State of California, in violation of the sovereignty of the United States of America, arrogated to itself the prerogative of declaring the alien land laws of California null and void.

There are a dozen or more States that have these alien-land laws. If this Communist-dominated United Nations has the power of a super-government to invade the State of California or Louisiana, or any other State, and wipe its alien-land laws from the statute books, then it can invade any other State, wipe out its school laws, its labor laws, its laws of descent and distribution, its marriage laws, its laws against various crimes, or any other laws with which the members of that super-government disagree. A large number of the Communist delegates would probably find all laws undesirable.

Strange as it may seem, a crazy court in California rendered a decision backing up this mandate of the United Nations declaring the alien-land laws of

California null and void. Every member of that court who voted for the decision should be impeached, and if the Supreme Court of California should go off in such a tangent, then the State of California should clean out its supreme court.

Thomas Jefferson said that if this Government was ever destroyed it would be destroyed by the courts.

The rest of you may do as you please, but I, for one, representing the people of the sovereign State of Mississippi, do not propose to sit here and see our Government destroyed in this way.

Our first duty is to protect our country from her enemies at home, as well as abroad. If we fail to discharge that duty, then God save America.

*—A speech before Congress
... by Representative John Rankin*



MR. TRUMAN attempted in a recent speech to write a prescription for the Nation that would let people have their cake and eat it, too.

The President called his party a "party of dreamers." I guess we are all dreamers, and it is well that we are. We want better living conditions for all. We want to conserve our resources. We want to be a Christian nation. Indeed, the President painted a flowery picture of our aspirations. But there are certain hard realities of life that we must face without cringing.

Our ancestors did not build the greatest nation on earth, with the highest living standards the world has ever known, by squandering their hard-earned savings in Socialistic schemes. I am sure our people would feel a lot better if they knew we had somebody at the helm with a clear understanding of the

hard facts that face us and a determination to solve our problems with the help of the best brains available, rather than resorting to political maneuvering for the purpose of perpetuating his party in office.

He held out glittering promises of future well-being if the people would elect to Congress the candidates who believe as he does. He offered something to everyone. He promised Federal aid to education, socialized medicine, socialized housing, the Brannan farm plan, and a lot of other costly schemes. He left the impression that the Government can give them all these without cost.

He failed to tell the people that the adoption of this program would add another \$25,000,000,000 a year to the Federal budget. He failed to mention the hard fact that Government produces nothing and can give the people nothing without first taking it from them in more and higher taxes or by increasing the debt. He carefully avoided telling the people about the huge deficits he is piling up each year. He did not mention the fact that in four and a half peace time years he spent more money than the first 32 Presidents spent in 152 years of our Nation's history.

He failed to explain that this deficit spending is debasing our dollar and that the \$100 bonds they bought in 1940 for \$75 will today only buy \$60 worth of goods in the market place.

Mr. Truman avoided mentioning the "Pinks" and those in Government who have been playing "palsey-walsey" with the Communists. When the Committee on Un-American Activities was attempting to rout these "Pinks" out of Government, he said, on 9 different occasions, that the Republicans were digging up "red herrings."

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WORLD TRENDS

He did not announce that his Secretary of State, Dean Acheson, and himself were now ready to turn their backs on these traitors. Nor did he assure the people that his hand picked Committee in the Senate would now cease its attempts to smear those who brought charges against certain persons high in policy making Departments and begin to make a real investigation.

He failed to tell the people about the Pendergast machine in Kansas City, how it first placed him in office and later helped him to purge an able Member of the House of Representatives who didn't take orders. He carefully avoided mentioning the tie-up of his Administration with gangsters and gamblers who completely control political machines in the big cities.

The President spoke glowingly of Thomas Jefferson. He failed to mention that Jefferson had a consuming fear of big government as expressed in his statement that "Those people are best governed who are least governed" and, "I place economy among our first and most important virtues, and public debt as the greatest danger to be feared."

—Representative A. L. Miller,
In a Speech Before Congress



M.R. SPEAKER, the gentleman from Maine (Mr. Fellows) sort of stole my thunder regarding the matter I want to bring out, but I want him to know that I, too, was startled at reading the news in this morning's press and hearing it over the radio concerning the arrest of Harry Gold on a Federal warrant charging espionage and conspiracy to obtain United States atomic bomb secrets.

I want to assure the gentleman from Maine (Mr. Fellows) that I, too, will not become complacent about this matter as Attorney General McGrath has suggested: I, too, will continue looking under my bed every night.

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Believe it or not, this is the first arrest made in the United States of any person on the charge of peacetime espionage or conspiracy to commit espionage or attempting to obtain secrets of the atomic bomb.

This is an outgrowth of the famous Comrap case which had its origin in San Francisco in March 1943, or 7 years ago, when scientist X, now identified as Joseph W. Weinberg, conveyed atomic bomb information to one Steve Nelson, an American leader of the Communist Party.

The investigation after 1943 of this Russian espionage ring and the Communist apparatus, disclosed that there were hundreds of Russian spies and American Communists in the United States during the war. A good many of them have since escaped from the United States and gone to foreign shores, including such nationally known spies as Arthur Adams, Andre Schevchenko, Gerhart Eisler, and others.

Just prior to the announcement of the arrest of Harry Gold, according to news reports, United States Attorney General J. Howard McGrath declared that the FBI is fully alert and in action day and night to combat Communism and espionage. He added that all of you may rest secure — you do not have to look under your beds every night.

Now, there are a number of questions that the American people would probably like to ask Mr. J. Howard McGrath, who represents the Department of Justice, and to some extent our internal security policy.

For instance, if the FBI knows all the Communists and espionage agents in this Country, and I assume it does, why then was not our internal security protected a long time ago? Why have we waited so long to make this first arrest? Why did we allow these Russian agents to convey our atom secrets to Moscow under the very eyes of the State Department and the Department of Justice? Why are we now locking the gate after the horse is stolen? The answers to these questions are simple.

During all these years President Truman and the whole administrative

branch of government have been operating under a red-herring—witch-hunt policy and still seem to be clinging to it and attempting to defend past mistakes. It is high time our President and the Attorney General admit their mistakes, reverse their red-herring policy and begin one of positive law enforcement, especially insofar as Communism and espionage circles in government are concerned.

—Representative H. H. Velde . . .
In a Speech Before Congress



THERE has come to my attention in recent years a deeply disturbing observation. People are saying that we are so far along the road to statism that we cannot possibly turn back, and so we might as well make the best of it. This, of course, is the most malicious nonsense.

If we are on the wrong road—and statism is the antithesis of democracy—then we must reorient ourselves. But we do not have to waste time going back. Far better, we can cut a new trail across country until we reach the right road off which we have wandered.

Mr. President, it is because I sincerely believe that the road we are traveling in regard to social security is leading us away from American ideals and toward ultimate national insecurity and disaster, that I am voting against H. R. 6000.

—Senator Hugh Butler . . .
Of Nebraska.

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FROM PAGE 2

convinced that I should first of all become a good Christian. Thus, I contacted Pocket Testament League representatives who showed me from the Bible how to accept Christ as my Saviour. I then opened my heart and accepted Him on April 14, 1950.

Today is just one month since I was saved. Naturally, I am still in the early

stage of Christian growth, but feel great joy in my daily Bible reading. My heart is filled with peace as I kneel down to pray.

Moreover, I think I can say today without hesitation that the God of Mercy blessed and guided me even before I became a Christian.

God has revealed to me the way of salvation through the atoning blood of Calvary. I have decided to believe whatever is revealed in the Bible, and stand as His witness, telling others these wonderful truths.

RUSSIA'S BLOOD BATH

THE COMMUNIST METHOD is something that every American should know, so that he can recognize it in the event he has to face the problem at close range. The classic pattern has varied little from October 1917, whether in Russia itself, or Rumania, Poland, Czechoslovakia or China. Communists always announce as their program the exact opposite of what they really intend to do.

Step One: Lenin entered Russia in April, 1917, a month after the overthrow of the Czar. For the next seven months he denied steadfastly that the Communists had Communist intentions.

He reassured business men they should not think it his intention "to deprive the business owner of a single penny of his money. It is necessary," he went on, "to lay great stress upon this fact because of the behaviour of the middle class Press, which frightens the smaller traders with the threat that Socialists, and in particular Bolsheviks, desire to 'expropriate' them."

The real intentions of his Party were thus carefully concealed. Even the vast majority of those who carried out the final coup in November had no idea of what was to follow.

In one of his columns in 1937, George Sokolsky reported that the business men of Russia back in 1919 and 1920 were confident that if the Bolsheviks came to power they could do business with them—they could do business with any government. Then he relates that when the Bolsheviks succeeded, these business men lost everything—their property and their lives.

And Sokolsky adds that he met the wives and daughters of many of them a year or two later in Chinese cities, where they were earning their living in the only way that was left to them.

Step Two: This was the time to find a suitable slogan. "Revolutions are made with the slogan of the day," said Lenin. He found one that could exploit popular feeling without revealing his aims. "Peace and bread!" he cried. Russians were weary of the war, and the price of food was high. The slogan won him supporters—in particular two regiments of the Petrograd garrison.

Step Three: The Party was to work through other people while keeping itself as invisible as possible. At the time there existed in Petrograd a "soviet" of soldiers and workers. It was not like the soviets of today.

It was an unofficial council, as innocent appearing as the Labor-Management Councils set up by the New Dealers during the war. This "soviet" was popular with the "proletarians." It was considered as representing all parties—therefore higher than any.

By the middle of September the Bolsheviks, boring from within, had secured an actual majority of this "soviet." Then they prepared to use its prestige to destroy all other parties.

Step Four: This was to prepare for the insurrection. The order went out October 23rd, to organize the staff of the insurrectionary detachments. The staff was apparently not Bolshevik: it was called the "Military Revolutionary Committee of the Petrograd Soviet." This was the first Communist Front, and it worked.

Step Five: This was the Big Lie. For two weeks before the day set for the rising, it was first whispered, then spoken, and on the final day, shouted. Lenin had explained the Lie to his intimates: "an armed uprising . . . imposes the duty on one in all public utterances to lay not only the blame, but also the initiative, at the door of the adversary."

So, rumors began to circulate that the Government under Kerensky was plotting to restore the monarchy. Day by day more details were "divulged." The Government aimed to destroy all other parties. It wanted to call off the elections for the Constituent Assembly, set for November. It planned to call in the Germans. Each day the Bolshevik newspaper *Pravda* ran banner headlines: "Long Live the Constituent Assembly, Master of the Russian Land!" None of these rumors had the slightest basis.

Step Six: This was the revolt itself and the seizure of power which took place November 6, 1917. On that morning the two regiments were told that "the counter-revolution" mentioned in the rumors had begun, and the "soviet" ordered them out to "crush it."

They were joined by a mob of workers and sailors, most of whom imagined they were crushing a counter-revolution. But they were expertly led. Before the next day ended, the soviet forces were in control of every key office and facility in the capital. The surprised Government was unable to resist.

How large was the force that enabled the Bolshevik-led movement to seize and hold power in a capital city of three millions? In all, soldiers, sailors and mob, less than twenty thousand. But the whole coup was engineered and carried out by less than twenty men who knew where they were going.

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Lenin, having gained power, issued a statement to the nation. The elections would go on as scheduled. If the Social Revolutionaries (whom he had just thrown out) were victorious, he said, "As a democratic government we cannot disregard the decision of the people . . . we shall still say: 'So be it.'"

Step Seven: The elections were held—with the Bolsheviks in power and in charge of election machinery. The Social Revolutionaries received sixty per cent of the 36 million ballots cast. The Bolsheviks had twenty-five per cent, other parties fifteen per cent.

The voters had repudiated Lenin. Did he acquiesce? He did not. The Constituent Assembly was opened on January 18, 1918. Lenin's first act was to arrest all non-socialist deputies.

When a Social Revolutionary defeated a Bolshevik candidate for speaker by polling seventy-five per cent of all votes, the Assembly signed its own death warrant. It was promptly dispersed by bayonet. Most of its members were subsequently "liquidated."

Lenin explained to the country that his action was necessary because the Assembly was acting "as cover for the struggle of bourgeois counter-revolutionists for the overthrow of the power of the soviets." Nothing more was said about the "Master of the Russian Land" which the revolution had been started to "save" from Kerensky.

Step Eight: It had been possible to get power only by use of the Common Front technique in the Petrograd "soviet." As soon as that power was consolidated, the other members of the Common Front were pushed out of office. Most of them were later liquidated—the standard Communist reward for its tools and dupes.

Ninth and Final Step was re-establishment of the Secret Political Police on December 20th. From that day to this, no Russian has dared to call his soul his own.

It is not difficult to see how this basic method could be applied here in America, after the stage has been set for it and when a period of crisis has come, either with the tragedy of ruinous inflation or during war with the Soviet Union.

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ion. Our Lenin, if he comes, will doubtless also promise us "a democratic government."

In part, the method is already being applied—notably in the use of the "Common Front." Here the Bolsheviks call it the "United Front," and American Communists and their stooges con-

stantly make it appear that America faces the threat of "fascist" domination. Just as Lenin did, they accuse those they wish to destroy of plotting the very things they themselves are plotting.

—Economic Council Letter.

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THE LABOR supply in the harvest of the Lord depends upon the prayers of the church. This is the assertion made by the Lord Jesus Christ to His disciples while on a preaching tour through Galilee. Teeming multitudes thronged Him on every side. The sight of these needy, neglected masses deeply stirred His shepherd heart. He was moved with compassion at their distressing circumstances.

But it was not enough that the Master be moved with compassion; the disciples too must be aroused to a realization of the need of the people. So Christ turned to His followers with this profound utterance: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38).

Still today the risen Christ seeks to direct the attention of His disciples to the masses of fainting and scattered humanity and to stir their hearts with a sense of compassion. The church must recover a real heart concern for the lost before it will win them to Christ. This concern, the Holy Spirit would work in our hearts, through these words of Christ.

I. AN AROUSING DECLARATION

Jesus made an arousing declaration when He said: "The harvest truly is plenteous." He was thinking of those who had not yet heard, much less received His saving message. Even in Galilee, where He spent the larger part of His ministry, there were yet many untouched places.

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There were over two hundred cities and villages in Galilee alone. Into only a comparatively few of these, had His ministry yet been extended. This fact stirred His being and caused Him to make the declaration contained in our text. Jesus saw in the teeming multitudes a harvest for God. What do we see in the thronging masses around us?

We will very largely see that for which we look. An evangelist and the owner of a city street-car company were one day riding down the street together. A street car, loaded to capacity, turned the corner and came towards them. "Look," cried the owner, "a carload of nickles." "A carload of nickles?" replied the evangelist. "I was thinking, a carload of eternity-bound souls." Which do you see? If our eyes were opened to the spiritual needs of the multitudes, our hearts too would be stirred with compassion.

II. A SAD ADMISSION

The Lord goes on to make a sad admission when He says, "but the labourers are few." A vision of the needs of the masses brought a recognition of the dire need for more laborers. The disciples must also come to realize this sad fact.

Many there were who zealously labored for self. But few indeed, to whom He could turn for help in the whitened harvest fields. In view of the vastness of the harvest, the scarcity of laborers was appalling. What was true then, is true today.

The few laborers toiling in the harvest are often sadly overburdened and

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weary in the work. How they are calling for re-enforcements from every side! What shall be our response to their call?

The Lord Jesus was saddened by the scarcity of the laborers because He knew the tragic results. He understood the tragedy of an unreaped harvest. A missionary from Palestine tells how one day on a journey he came past a field absolutely white. He asked a companion what it was. "A field of wheat," was the reply. "But why is it so white?" he inquired. "It is overripe," was the reply. "There are not enough men around here to cut it, and it has been left too long. Unless cut at once, the owner will get no harvest, for the birds will eat much of it, and the rest will rot in the ground." And even as the words were spoken, from two different directions came large flocks of birds and settled on the field to enjoy the feast spread before them. "The harvest truly is plenteous, but the laborers are few." Should not this fact stir our conscience and shake us out of our spiritual lethargy?

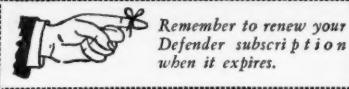
In view of the tremendous need, we are made to ask, "Lord, what wouldst thou have me to do?" In answer to our inquiry the Lord Jesus calls for

III. DEFINITE INTERCESSION

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Several important truths about intercessory prayer are suggested by these words.

1. Here is revealed the *motive* for intercessory prayer. "Pray ye therefore"—because of the vastness of the harvest and the scarcity of the laborers. A realization of these two facts should lead to a heart concern that will find expression in earnest intercession. As long as the individual remains cold and unmoved by these conditions, he will also remain prayerless. A major reason for the lack of intercessory prayer is the prevailing lack of true compassion for the lost.

2. When seen in their context, these words reveal the *primacy* of intercessory prayer in Christian service. Jesus points



to intercessory prayer as the resource available to meet the desperate need for workers. Following this call to prayer, He carefully instructs, empowers, and sends out the disciples. But before they are ready as heralds of the Gospel, they must be trained in the school of prayer. His order is first prayer, then service.

The apostles recognized the primacy of prayer when they refused to allow the demands of material services to consume their time for spiritual matters. They felt it necessary to appoint others to this work, so they could give themselves "continually to prayer, and to the ministry of the word." (Acts 6:4)

Notice the order: first prayer, then the ministry of the Word. Have we cultivated this order in our thinking and practice? With emphasis on Christian service, we have often urged young believers to launch out without proper equipment. When prayer is given its place of primacy in our lives, our service will not thereby be minimized or neglected, but made truly effective.

3. Intercessory prayer is to be *directed* to "the Lord of the harvest." God is the owner of the field and He is concerned about what it produces. He uses men to harvest it but the work is His. He must send forth and direct the work of the laborers, if it is to be fruitful. The workers must submit to the sovereignty of God in their appointment to proper spheres of service.

4. The *request* to be made is that God will "send forth labourers." This is to be the definite objective of our intercession. Divine empowerment is needed to make the human heart willing and efficient in the Lord's harvest. The wording in the original is very expressive, "that He may *thrust forth* labourers." And only God can do that! It is the divine compulsion that sends men out into the darkness of heathendom with the message of salvation.

5. These words also reveal the *duty* of intercessory prayer. This is a command from Christ, and carries the same binding obligation of any other command. The church of Christ is under solemn responsibility to engage in intercessory prayer for the needed laborers.

The history of the Moravian church offers an abiding testimony to the power of intercessory prayer in meeting

the need for laborers. This group of believers realized the need of and faithfully observed a continuing intercessory prayer vigil with the result that a larger percentage of its members went to the mission fields of the world than any other denomination.

6. The tense used in this command in the original suggests also the thought of *urgency* in intercessory prayer. A realization of the need and a sense of our obligation will create urgency in our praying. Effective prayer arises out of a sense of a need to be met, be the need our own or that of others. Prayer rises spontaneously from a burdened heart.

7. These words also contain an intimation of the marvelous *power* of prayer. We are asked to pray in order that God may meet the need by sending out the needed laborers. The eternal God could send forth workers without our prayers, but He conditions His working upon our asking. He would have us see that in prayer there has been placed at our disposal a mighty power for the ingathering of the harvest.

In His ordering of the universe God has made provision for our intercessory prayers and asks us by faith to enter into that arrangement. Thus He has provided for each of His children a glorious opportunity to share in the fruits of the harvest.

In view of the importance and power of intercessory prayer, we may well pause and ask ourselves why we, as a church, and as individuals, have not been more faithful in the exercise of this potent ministry. Humbly confessing our sin and failure, let us resolve to be more obedient to this urgent call from the Saviour. May we say with the poet:

A call to prayer! I cannot sleep!
A midnight vigil I must keep!
For God doth call! I hear Him speak.
"To prayer! To prayer!" (I but repeat)
To prayer! To urgent, zealous prayer!
The need of such is everywhere;
It covers earth—it fills the air—
This urgent need of urgent prayer!

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FOREIGN MISSIONS

THE LIFE STORY OF RODRIGUEZ

Many letters are being received, expressing appreciation for the series of articles by Geraldine Winrod Korell, on the life of Dr. J. F. Rodriguez . . . Superintendent of Defender Missionary work in the West Indies.

Mrs. Korell is writing a book which will be published under the title, "Rodriguez of Puerto Rico." Portions of the first and second chapters appeared in the June and July Defenders. This month, she shares an abridgement of the third chapter, with Defender readers.

EVIDENCES OF GUIDANCE

"Howbeit when he, the Spirit of truth, is come, he will guide you."

John 16:13.

RODRIGUEZ left Puerto Rico by ship for the Dominican Republic on August 7, 1919. He reached the port of San Pedro de Macoris four days later.

Like Jonah entering Nineveh, this man immediately began preaching in the open air. He also gained permission to carry on Gospel work among prisoners. Nothing of the kind had before been witnessed in that part of the Dominican Republic.

The people showed him great respect. His movements reflected a sincerity of purpose and love for souls that inspired confidence. The preaching mission at San Pedro de Macoris lasted thirty-eight days, with amazing results.

By that time funds were running low and it became necessary for him to accept a position teaching school. This arrangement continued almost two years. He became, in the truest sense, a missionary trail blazer among the Dominicans. Results from those early labors are still in evidence.

During his stay in the Dominican Republic, he preached and did colportage work in several towns and cities including the capital, which was then called Santo Domingo (now known as Ciudad Trujillo). As far as can be learned, he was the first man ever to preach the Gospel of salvation in the Spanish language, in that famous old metropolis.

Rodriguez taught Spanish to English-speaking persons who needed a working knowledge of the nation's language for business reasons. He also taught English to Dominicans who needed it to make themselves understood, because there was an American Military Occupation of the Country during those years.

This made it possible for him to keep daily schedules flexible, allowing time to look after the missionary duties which were nearest his heart. The American Military Government offered him employment at a high salary. Dominican courts also made a bid for his services as an interpreter. Both offers were rejected because a rigid routine would have interfered with his Christian work.

A prominent attorney also made Rodriguez a flattering offer which had to be put aside for similar reasons. This man maintained a law practice, was an immigration officer and had charge of all cases rising between Dominicans and American aliens of the Military Occupation. His name was Mr. G. B. B. Larqueque.

He needed an expert interpreter and asked the missionary to name his own salary for one year. The proposed contract provided, at the end of that time, Rodriguez would be sent to the United

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States to take a course in law with all expenses paid.

Catalogues and other literature were submitted from which to make the choice of a school. Although the offer was tempting, it had to be rejected, in consideration of the covenant made years earlier on the rock near his boyhood home.

He returned to Puerto Rico in April 1921. Six months were devoted to an intensive campaign of missionary evangelism in the Maunabo area. The impact was registered in both the town and the adjacent mountain ranges. After that, he devoted a year to another part of the Island, using the town of Vega Baja as headquarters.

In July 1922 he was invited to a place called Morovis for a preaching engagement of fifteen days. A spiritual conflagration ensued. Revival fires swept the whole community. New souls decided for Christ. Old believers took courage. The joy of salvation was reflected on a thousand faces. People sang and whistled Gospel songs during the day and thronged the services at night.

Everybody wanted to see and hear the preacher. Many begged him to stay permanently in Morovis. His answer was that he had enrolled to enter an American school the next fall.

Increasing pressure was exerted upon him to remain. Finally, he began to question the wisdom of leaving for the United States. It became one of the most difficult decisions of his life. He cried to God for guidance.

One night, after seeking earnestly to know the divine will in prayer, he went to bed. In his slumbers, Rodriguez saw himself engaged in conversation with an unidentified medical man who was full of compassion. The unknown person's words were magnetic, piercing, instructive and edifying.

The young preacher perceived that the man was looking directly into his heart. He felt utterly transparent. There is no way of knowing how much time the interview consumed. The visitor disappeared and Rodriguez awakened, satisfied that the Lord had spoken to him.

Since then he finds it easy to understand people and readily discerns the

22 . . . Defender

intents of their hearts. But he never uses this power to judge others. Wrong motives on the part of those into whose hearts he gazes fill him with sadness rather than indignation.

The next day found him writing to the Booker T. Washington Institute, canceling his enrollment for the fall term. He became permanently stationed at Morovis.

Convinced that it was the Lord's will, he decided to accept ordination to the Christian ministry less than two years later. Three pastors were ordained at the same time . . . Martinez Rechani, Sergio Alfaro and Rodriguez.

The council consisted of pastors William Franklin, Juan Ortiz Leon, Pedro Nieves, Rafael Laudron and H. Colto Reyes. The service was held May 1, 1924, in the town of Ciales where Sergio Alfaro was pastor. Martinez Rechani was, at the same time, serving a church at Barceloneta. The ordination sermon was preached by H. Colto Reyes. All three candidates have continued active in the ministry to the present hour.

Rodriguez moved to Manati, a new field, in January 1925. The community was immediately blessed with a sweeping revival. In June of that year he was married to Miss Dolores Rosario of Ciales.

Mrs. Rodriguez is a brilliant and talented lady, an inspiration to all who know her. For more than a quarter of

a century, she has been a constant helper and faithful companion in the Lord's vineyard.

Six children have been added to the Rodriguez household: Mariam Ramona, Juan Eri, Dan Francisco, Luis Abner, Ruth Nilda and Idia Abigail. All are Christians, deeply devoted to helping their father and mother in Christian work.

VISIONS OF THE FUTURE

"The steps of a good man are ordered by the Lord: and he delighteth in his way." Psalm 37:23.

ANY BIOGRAPHER, studying the life of Dr. Rodriguez, would be impressed by two distinguishing traits of character. First, sound judgment exercised in making decisions and second, a firm reliance on the supernatural.

Since the anointing that came upon him during his boyhood, he has been conscious of an intelligence higher than human levels, operating in his behalf. He is a prophet in the sense that men divinely called to the ministry possess spiritual illumination which separates them from the herd of humanity.

The Holy Spirit is quoted in Acts 13:2 as saying: "Separate me Barnabas and Saul for the work whereto I have called them." Education alone cannot equip men for preaching the Gospel. The task requires a special work in the soul.

Prayer became a natural habit with Dr. Rodriguez after the night of intercession on the rock adjacent to his humble mountain home. It frequently happens that coming events unfold before him during seasons of extended conversation with the heavenly Father.

We have now reached the period in his life when he walked by faith, conscious that the Holy Spirit was preparing him for a large and fruitful work. This special schooling lasted several years. During the entire time, he lived so to speak, in the future. There was an inward assurance, that day by day events, were leading toward something important in the service of the Lord Jesus Christ.

Incidents which would have otherwise seemed trivial and commonplace, became significant, because he knew they contained lessons to be learned. He frequently read and meditated upon II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These years of preparation were characterized by many strange leadings. He would often be definitely impressed to do things for which no rational explanation existed.

On one occasion, during a preaching mission in the town of Ciales, there came a presentment of a need at another place called Guayama. His soul was filled with heaviness and no relief came until he decided within himself to go. Guayama is a little city, beautifully situated, on the south side of the Island.

Word reached him a few days later of bad dissension engendered within the native Christian groups of the community. They were fighting among themselves, thereby weakening missionary work and bringing reproach upon the name of Christ.

A congregation, established through years of toil, was torn asunder by strife. Several members left the church in a body. Open insults were hurled back and forth. The situation was scandalous. The pastor, or leader of the congregation, was in a highly nervous state.

Dr. Rodriguez went to Guayama, not to arbitrate or take sides, but as a servant to bless and be helpful to all parties concerned. His attitude clearly reflected Matthew 20:27, "And whosoever will be chief among you, let him be your servant."

In a short time, he was complete master of the situation. The experience helped train him in the art of untangling

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knotty problems destined to rise in his broader, future ministry.

The Guayama pastor was a sincere and zealous man who had made great sacrifices for the Gospel. Unfortunately, he was suffering from a nervous ailment. His condition was serious. The people who left the congregation were likewise sincere at heart but felt, with certain justification, that they had been mistreated.

Instead of taking sides, Dr. Rodriguez assumed a constructive attitude, ignored the differences, and proceeded to pray and preach. He started by holding services in the open air. Members of both groups and many outsiders came to the meetings. A revival was soon on the way.

After a few weeks, it became evident that the visitor would have to stay in Guayama, if the spiritual results were to be conserved. This caused a new congregation to take form under his leadership.

The pastor of the divided church was so happy over the spiritual outpouring that he welcomed the idea and gave Dr. Rodriguez complete cooperation. Thus, what looked like an irreparable situation actually turned out to be "growing pains." The impact of our friend's constructive spirit changed an ugly problem into a blessing. He remained there for five years.

Dr. Rodriguez fully realized that he was building for the future. But he did not know that his worship-center in Guayama would become *the first Defender Church of the West Indies*.

Christian leaders in Puerto Rico were, in those days, becoming attracted by Dr. Gerald B. Winrod's ministry and the missionary program of the Defenders of the Christian Faith. Dr. Rodriguez headed a committee which requested him to come for a preaching mission.

My father regarded the invitation as a Macedonian call. He and mother went to the Island in the fall of 1931, taking with them my brother Gordon, who was then five years old. The undertaking was entirely successful. Their most fruitful meetings were held in the church established by Dr. Rodriguez at Guayama.

The Defender congregation of that city is today one of the great Gospel centers of the West Indies, under the leadership of Pastor Jose Ubarri.

Requests poured in upon Dr. Winrod to add Puerto Rico to the list of mission fields served by the Defenders' organization. He was favorable to the idea but did not feel free to take the step unless assured that his newly made friend would accept the superintendency.

This was done. Since then, one of the most amazing chapters of modern missionary history, has been written in that part of the world.

A major achievement was the organizing of the Defenders Theological Seminary in the city of Rio Piedras . . . where native Christians are receiving evangelistic, ministerial and missionary training which compares favorably with the best offered in the United States. All subjects are, of course, taught in the Spanish language. A steady stream of graduates go out, carrying the Gospel to the Spanish-speaking people of the world.

Dr. Rodriguez knew beyond question of a doubt that the new opportunity for service was the one for which the Holy Spirit had been preparing him over a period of years. Until then, he had seen "through a glass darkly" . . . but as the responsibilities unfolded in the ranks of the Defenders' organization, he saw his task "face to face."

(This concludes an abridgement of the third chapter of a book, being written by Mrs. Korell, on the life of Dr. J. F. Rodriguez.)

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APPLES OF GOLD

A GOOD NAME is rather to be chosen than great riches.

—*Proverbs.*

When thou hast thanked thy God for every blessing sent, what time will then remain for murmurs of lament?

An honest man is the noblest work of God.

—*Alexander Pope.*

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.

—*George Gallup.*

If you want the world right, start with yourself.

Stalin won't stop; he must be stopped.

—*William C. Bullitt.*

We can pay our debt to the past by putting the future in debt to ourselves.

—*John Buchan.*

Horse sense is a stable thing.

The Pacific islanders place all American films in one of two classifications: "bang-bang" or "kiss-kiss."

—*Thomas Nickerson.*

Self-restraint is feeling your oats without sowing them.

—*Shannon Fife.*

The State Department has taken the curious position that its duty is to defend itself instead of ridding itself of Communists.

—*Congressman Ralph W. Gwinn.*

Opportunity with ability makes responsibility.

A bad book is a dose of mental poison. It may not kill, but lowers the vitality of the spirit and weakens what is best in mind and heart.

Work is life's real recreation; prayer is life's real work.

Better never to have been born at all, than never to have been born again.

Human freedom is the rarest and most precious commodity in the world today.

—*Walter R. Courtenay.*

Evangelism, like charity, always begins at home.

Some folk think they are bearing their cross when they are only putting up with themselves.

I'd rather see a sermon than hear one any day; I'd rather one should walk with me than merely tell the way.

—*Edgar A. Guest.*

God gives every bird food, but He does not throw it into the nest.

—*J. G. Holland.*

Give us men and women who will translate their ideals into conduct and character.

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If any one attempts to haul down the American flag, shoot him on the spot.

—*John Adams Dix* (1861)

It is better to have thirty minutes of private prayer before the meeting than thirty minutes of useless conversation afterward.

Too many fellows think they can push themselves forward by patting themselves on the back.

—*Earl Wilson.*

Every man needs to inspect his convictions from time to time lest they degenerate into prejudices.

Real happiness is cheap enough, yet how dearly we pay for its counterfeit.

Liberals are shouting that free enterprise is on trial. By this shouting they hope to make it appear really on trial. As a matter of fact, it is socialism that is on trial, and it has proved a dismal failure wherever tried.

—*Joseph S. Kimmel.*

I am a man of peace. God knows how I love peace. But I hope I shall never be such a coward as to mistake oppression for peace.

—*Kossuth.*

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

Never listen to what "they say." "They say" is usually a smoke screen that scandal mongers use to hide gossip and lies.

It is useless to ask God to do things for us, when we are refusing to do things for Him.

BOOK REVIEWS

WE MUST ABOLISH THE UNITED STATES

By Joseph P. Kamp... Hallmark Publishers, 195 pages. art covers. Price \$1.00.

SINISTER FORCES, advocating world government, are attacking the United States on several fronts. Mr. Kamp has written a disquieting book on the subject — disquieting because painfully factual!

Actually, the various schemes considered collectively, constitute a threat to the freedom and safety of the American people. To put it candidly, the aims and objectives of world government advocates, add up to *treason*. They are working for the dissolution of the United States Government. Totalitarianism on a cosmic scale is clearly their desired end.

Patriotic Americans need to understand that they are facing fanatical zealots, welded into fighting organizations, determined to overthrow the social, political, economic and religious institutions that have made our Country great.

Ostensibly, the program is idealistic and beneficent. In reality, it is anti-Christ and destructive — designed to enslave the nations and place all mankind at the mercy of a small group of internationalists. It is driving toward global Socialism.

Many sincere and misguided citizens have become involved in the movement, convinced no doubt, that they were doing a worthy and patriotic service. This cooperation has enabled the organizations to present a glittering facade of prominent personalities, most of whom were duped into lending their names as supporters.

The enemies caught the Country off guard after the war and got a running start. They are trying to induce legislatures, state and national, to sign their own death warrants.

Until recently, no one had undertaken the task of bringing to light the secret motivation and hidden facts be-

hind the crusade. Studies had been made by individuals, but no synthesis of the entire movement was available to the public.

The need has been met by Mr. Kamp, in his book published under an ironic title, "We Must Abolish the United States." Every phase of the movement is examined, including the personalities sponsoring it.

Mr. Kamp's documented treatise unmasks the most audacious conspiracy ever attempted against the citizens of a free country. The plan provides for reducing the American living standard, destroying our liberties, scrapping the Constitution and wiping out our national sovereignty.

The inescapable truth rises from these pages that world planners have pushed us quietly to the brink of ruin. In his trenchant style, characterized by grim and sometimes ironic humor, the Author makes the blunt charge of treason ... names betrayers and shows why practically all left-wing radicals and Communist frontiers favor one world government. He emphasizes the necessity of immediate, united action on the part of patriots.

Readers will be amazed at the vast amount of evidence accumulated by the Author and his staff. The volume, comprising an exciting story, authentically told, contains information which needs to be widely disseminated — with all possible haste.

THE MIRACULOUS BIRTH OF THE SAVIOUR

By Horace A. Randle, M.D.
... Published by Bible News Flashes. 24 pages, paper cover, price 10 cents.

ENEMIES of Christ have tried, down across the centuries, to cast aspersions upon His birth. The question ("Where is thy father?") propounded by the Jews in John 8:19 was meant as an insult.

The way in which the Son of God entered this life, for the purpose of meeting humanity on its level establishes the fact of His deity. This "stoop

of the Godhead" involves miraculous factors which baffle human understanding.

Mary's contribution to the incarnation of the Eternal Son has been a subject of controversy throughout the history of the Church. The mother of our Lord was a member of Adam's race and therefore a creature of sin. Did she contribute anything in her nature to the body of the Son of God?

Dr. Randle, a noted English physician, thinks *not* ... and gives his reasons, in a scholarly treatise entitled, "The Miraculous Birth of the Saviour." He employs science and Scripture to show that the Saviour's body was a *new creation*, indebted in no way to Adamic humanity. He considers the accumulated views of Church history, including the Catholic theory that Mary was "a pure and holy woman, absolutely free from sin."

We read: "Our Lord and Saviour could not have been produced from any original ovum of Mary's, any more than from an original germ of Joseph's. Had it been so there would have been the certain contamination of sin in the human nature of our Saviour, the blessed Son of God."

Dr. W. D. Herrstrom regards this booklet as "one of the most important scientific and theological documents ever composed by a competent Christian thinker."

PASTORAL PSYCHOLOGY

By Dr. William Goulooze ... Baker Book House, 266 Pages, cloth bound. Price \$3.50.

THE HEALING of souls is an ancient and honorable function of the Christian pastor. The Author finds an inter-relationship which makes close liaison necessary between minister, psychologist and physician. Unfortunately, many ministers who are able to preach effectively to an audience of five hundred are totally impotent when faced with one *individual* in a crisis.

To the minister, who every day of his life must deal with people, a knowl-

BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC. . . . WICHITA, KANSAS.

edge of the science of human behavior is of paramount importance. Thus, courses in psychology and Pastoral Theology are now a part of every Seminary curriculum. But older men in the ministry, to whom such courses were not available, have long been in need of training directed toward helping individual men and women involved in mental and spiritual problems.

"Pastoral Psychology," By Dr. William Goulooze meets that need, and will be of interest not only to ministers but all who have individual contacts in the work of the Church. The book is a thorough, intelligently planned and well-balanced outline of the techniques available to ministers in helping individuals. Sound scholarship, extensive research and a genuine, unwavering loyalty to Jesus Christ are evident throughout. The Author's thesis is that the proven methods of applied psychology may be used in helping bring troubled people to the knowledge of salvation through Jesus Christ.

Something of the scope of this volume is indicated by the titles given its four divisions:

Part I, "Historical Analysis," presents a comprehensive historical view of the field from the beginning of the nineteenth century to the present.

Part II, "Research Analysis," describes the Author's research in the area of sickness, suffering and sorrow.

Part III, "Constructive Analysis of Pastoral Psychology," seeks to build a sound psychology in harmony with science and on a solid Scriptural basis.

Part IV, "Technique Analysis of Pastoral Psychology," is devoted to a description of proven techniques, ac-

cording to previously developed principles.

Dr. Norman Vincent Peale, who conducts a large church clinic for the mental and spiritual problems of his parishioners, writes as follows in his introduction to this volume:

"As one who for years has had a deep interest in the assistance that the personal counsellor may receive from psychology, and as a Pastor who works daily in close cooperation with psychiatrists and psychologists in a Church counselling clinic, I deem it an honor to write this introduction and to say that I believe this book is a 'must' for all who desire to understand and help present day people."

"Pastoral Psychology" comes from the mind and heart of a theologian of undisputed standing, who is a professor at the Western Theological Seminary of the Reformed Church in America, at Holland, Michigan. His Doctorate in Theology was formally conferred in June, 1950 by the Free University of Amsterdam.

SAM JONES. PULPIT MASTER

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IT IS DOUBTFUL that any preacher in America, within the same span of years ever moved so many people to decisions as did Sam Jones. He came out of the South with a vernacular and uniqueness of sermon delivery that startled audiences everywhere . . . and produced high revival tides.

A newspaper, commenting on the effect of his preaching in St. Paul, Min-

nesota, wrote: "He rushed through with a cyclone of Gospel truth, leaving the forces of the devil scattered and frightened, while Christians who had feared his coming and questioned his methods were left glad and thankful."

Great congregations were stirred at his revival services in Cincinnati, Chicago, Brooklyn, Baltimore and other cities. Often antagonism was aroused by his scathing denunciations of sin and sinners, leading to threats and physical attacks.

His homely wit is illustrated by a story from St. Louis. After several days of preaching, a committee waited on him and complained: "We brought you here to pitch into sinners and you have pitched into us." "Never mind," replied Mr. Jones, "I will get to the sinners. I never scald hogs until the water is hot."

Among the reasons for his great appeal was his deeply earnest and sincere zeal for moral reform, coupled with an appealing voice, a keen wit, a remarkable mind and the use of illustrations drawn from everyday life. His faith in God's forgiving mercy led him to believe that every broken human life could be made whole and every sinner a redeemed son of God.

The present volume, consisting of 12 of Sam Jones' finest sermons, is the fourth in Revell's "Great Pulpit Masters" series. It reproduces the messages exactly as they fell from Mr. Jones' lips, not edited, revised or "watered down."

They are warm and vitally human, and sometimes the great preacher's dynamite seems to explode from the pages. The subjects are as follows: "Eternal Damnation," "Be Not Weary in Well-Doing," "Walking With Christ," "Consecration," "How Can You Be Saved?" "Come Ye Weary and Heavy Laden," "Why Continue in Sin?" "All Things Work Together for Good," "Everyday Religion," "Repentance Not A Mystery," "God's Call and Love" and "Christian Faith and Christian Life."

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SUNDAY SCHOOL

Lesson Number 1

August 20, 1950

JOHN CAME PREACHING REPENTANCE

Luke 3:1-20.

MEMORY TEXT: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:3.

(1) THE KEY WORD OF THE LESSON IS "PREACHING."

In his simple declaration that "the word of God came to John," Luke says something about the ministry of preaching that should be of special concern to every minister of the Gospel and Christian worker.

John the Baptist enjoyed a "called" ministry. Personal knowledge of God's blessing upon his preaching, lent assurance and boldness impressive to the hearers. They poured out of the villages and cities to hear the "messenger" from God who spoke with authority.

The Christian ministry has been correctly described as "the noblest of all callings." It is one thing to *talk* and quite another thing to *preach*. God has called His men in every generation. From a flaming bush, Moses was called to stand before Pharaoh. While a child, Samuel heard and answered the divine voice in silent hours of the night. Isaiah, praying in the temple, received a mighty vision of Jehovah and heard Him call out "Whom shall I send, and who will go for us?" Amos, the obscure herdsman of Tekoa, was told, "Go, prophesy unto my people."

These men did not just go . . . they were sent. By audible words, and in the inner recesses of their souls, they heard the voice of God: "Ye have not chosen me, but I have chosen you." These should not be regarded merely as spectacular and solitary instances meant only for the past. They reflect God's permanent method for developing leadership that He can use and bless. Preaching is the most exacting type of work of which man has knowledge. Let no one think to preach the Gospel at his own discretion!

Some have entered the ministry and later drifted into secular fields such as teaching, social work or business. In the absence of a clear call and a lack of the feeling that "Woe is unto me if I preach not the gospel," it is probably better to seek another vocation.

Since it pleases God by "the foolishness of preaching" to save those who believe, the preacher is engaged in work of eternal importance. The fate of deathless souls hang upon the balance of his words. Under such circumstances, it is reasonable to believe that God will keep a fresh message in his heart. The "word of God" still comes to prophets who are willing to preach as the Spirit directs.

In an essay on Evangelism, a liberal minister recently wrote: "Revivalism is not much in the taste of our time. I would hesitate to give endorsement or aid to any 'revival' so-called." And yet our denominations were born in revivals, resulting from the preaching of men of God who were divinely called and trained by the Holy Spirit for the task. A state of apostasy exists in the Church today which tends to depreciate the fact and importance of a truly anointed ministry.

(2) THE KEY VERSE OF THE LESSON IS LUKE 3:8.

"Bring forth therefore fruits worthy of repentance."

John detected superficiality and hypocrisy in the "repentance" of some who listened to his preaching. It was

therefore necessary for him to define repentance, setting forth a changed life as clear evidence. Evil ways were to be *forsaken*, not merely *suspended*.

Genuine repentance presupposes a decisive, utterly sincere intention to conform to the will of God. The slightest inward hesitancy or "halting between two opinions" must be regarded as an obstruction for removal.

To "Bring forth fruits" suggests more than avoidance of wrongdoing. Old friends of the new convert are often skeptical about his public profession. But when the fruits of a changed and redeemed life come into evidence, they are convinced.

There was a social element in John's message, as recorded in today's lesson. He urged the rich to assume a benevolent attitude toward the poor (verse 11). He told those in positions of responsibility to be honest in conducting their affairs (verse 13). He instructed authorities charged with enforcing law and keeping order, to avoid violence and be fair with the people (verse 14). He appealed to the conscience of his hearers by announcing judgment for the wicked (verse 9).

Contrary to present-day liberals who offer a "social gospel" as the ultimate in Christianity, John regarded these virtues as natural by-products of a right heart relationship with God—resulting from repentance.

(3) THE KEY FACT IS THAT JOHN PRACTICED HIS PREACHING.

John was a preacher of righteousness and people flocked to hear him. He did not hesitate, no matter how dangerous the situation, to align himself on the side of right against wrong.

When Herod Antipas separated from his mate to take his brother's wife, the Baptist loosed thunderbolts of denunciation against the monarch. In like manner he rebuked the egotistical Jews who crowded the river's edge, and called them a "nation of vipers." On the personal side, he lived a holy life of humility and self-abnegation.



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Lesson Number 2

August 27, 1950

MARY, HANDMAIDEN OF GOD

Luke 1:46-50; Mark 3:31-35;
John 19:25-27; Acts 1:14

MEMORY TEXT: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3:35.

(1) THE KEY WORD OF THE LESSON IS "MOTHER."

Our knowledge of Mary is gathered from a number of insets in the New Testament and certain inferences drawn from prophetic passages in the Old Testament. No supernatural claims are made for her in the Word of God. But her position and character demand the highest respect. She was a godly woman, meditative and devout in spirit, both gracious and discreet, possessed of admirable self control.

Mention is made of her only four times after the commencement of our Lord's ministry.

(1) The marriage feast at Cana, where Jesus solemnly withdrew Himself from the earthly authority of His kin . . . and stated the universality of His mission to mankind. Mark 3:31-35.

(2) The public gathering at Capernaum where He refused to admit any authority on the part of relatives over His actions. Matthew 12:46-50.

(3) The crucifixion where Christ, with almost His last words, commended Mary to the care of the disciple whom He loved. John 19:25-27.

(4) The meeting in the upper

room at Jerusalem where faithful followers assembled for prayer after the ascension. The last reference to Mary in Scripture leaves her engaged in prayer. Acts 1:14.

Jesus has great respect for His mother (When Jews sought to cast a reflection upon her character by attributing bastardy to His birth, He turned on them fiercely with the words, "ye are of *your father* the devil.") But the foregoing passages of Scripture show that He wished Himself related to humanity as a whole, although this meant the sacrifice of tender family ties.

His affection for Mary is shown by the fact that He was thinking of her during the anguish of Calvary . . . and manifested concern by entrusting her to the care of a loyal friend and disciple.

Mary contributed nothing to the nature of Christ. He was God incarnate and therefore inherited none of the sins of fallen mankind. His mother was simply the human instrument chosen to provide a body in which deity could be housed.

Dr. Horace Randle, a noted English physician, says in his treatise *The Miraculous Birth of the Saviour*:

"Had the conception of Jesus involved the employment of an ovum of Mary's, the Son of God would have been contaminated in His nature from His mother, for she also was of the Adamic and condemned race, a daughter of David, a sinner by inheritance and nature."

(Dr. Randle's essay is reviewed in the Defender Book Department this month.)

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(2) THE KEY VERSE OF THE LESSON IS MARK 3:35.

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Our Lord employed the strongest possible figure of speech to set forth the relationship which exists between Himself and God's children living on this earth. He does not compare them to His mother, sister or brother. They are not like nor as His closest earthly relatives . . . they are equal.

This negates a widely prevalent modernistic doctrine — the misconception commonly called "the universal fatherhood of God and brotherhood of man."

Jesus recognized only certain people as His brethren. On one occasion He even went so far as to disavow relationship with Jewish leaders of His day by exclaiming, "Ye generation of vipers, how can ye escape the damnation of hell?" In like manner He called Herod a "fox." (Luke 13:32)

Today's lesson defines the limits of the spiritual family to include only those who do the will of God. This provides a stable basis for human fellowship . . . and the only standard for admission to divine sonship.

(3) THE KEY FACT IS THAT THROUGH THE SON WE MAY BECOME SONS OF GOD.

The same eternal life, quickened in the womb of the righteous Mary, is deposited in the womb of the human heart through the new birth. By this means Christ's nature is reproduced in every twice-born believer. After spiritual conception takes place, the natural course of the convert is to grow in grace to maturity in Christ.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Corinthians 5:17.

The Greek word behind "creature" in this passage is *krtis* and means "creation." The regenerated believer is literally a new creation . . . a member of a new race. Dead in Adam, alive in Christ!

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Lesson Number 3

September 3, 1950

PETER'S TRANSFORMATION

Acts 4:5-22

MEMORY TEXT: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

(1) THE KEY WORD OF THE LESSON IS "FILLED."

Peter's New Testament biography offers a clear cut and decisive portrayal of a life completely transformed through association with the Lord Jesus Christ.

He is introduced as a rude, blustering, unlearned fisherman. Overly confident, vacillating and self-centered, his character reflects the common defects of human nature. But day by day, as he lived in the presence and influence of the Master, a marvelous change was worked in his personality. The Saviour is no less real today. We may have similar fellowship with Him through the eye of faith, the voice of prayer and the mind of the Spirit.

A special promise is given to those, in this age, who walk by faith, having not seen Christ in the flesh as did the disciples. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20:29.

The task Jesus faced in remoulding Peter was great . . . but one to which He was fully equal. The disciple forged to a place of leadership among the twelve. As spokesman, he sometimes bore rebukes intended for the group as a whole.

His tragic denial, in a moment of fear and weakness, jolted self-sufficiency out of him and produced a humble, broken, contrite spirit. Legend says that thereafter, when hearing a rooster crow, he would fall on his knees and beg forgiveness afresh. Remembering our own frailty, we observe his fall humbly . . . and we take

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courage in his restoration. We can appreciate this flesh and blood saint, because we are so like him.

Then came Pentecost. The self-centered Galilean was changed into a Christ-centered apostle. Thereafter his figure loomed large in the affairs of the Church. The Books of Acts records that the sick were brought into the streets, that "even the shadow of Peter passing by" might touch them.

Not only Peter, but the whole Church became aflame after Pentecost. Christians, having seen "many infallible proofs," bore positive witness to facts, and were "in favor with all the people." This infuriated the Jews but tended to restrain them in their persecution of Christ's followers.

Multitudes were baptized. Jewish leaders found their position even more embarrassing than before the crucifixion. When word reached them of the healing of a lame man at the Temple entrance, they acted swiftly and with characteristic hysteria and disregard for law. A delegation of priests and Sadducees seized Peter and John and threw them into prison, to wait trial on the morrow before the Sanhedrin. The question put to them when court convened was, "By what power, or by what name have ye done this?"

(2) THE KEY VERSE OF THE LESSON IS ACTS 4:10.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

The contrast of "before" and "after" in the life of Peter, is nowhere more vividly illustrated than by this incident. In the Gospels he was a simple, impetuous and at times almost craven disciple.

Now, before the same court that condemned Christ, he stood fearless, refusing to give an inch of ground. The members of the Sanhedrin were vicious men, bent on spilling blood. Peter knew this but refused to be intimidated.

His reply to the Sanhedrin was a

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powerful indictment against Judaism. He placed the responsibility for our Lord's mistreatment upon the Jews, not the Romans. He said, "whom ye crucified!"

The apostles were brought to trial for an act of mercy, but the tables turned as the hearings progressed. Peter's testimony comprised a charge of murder leveled at the Sanhedrin. He spoke with such force and boldness, in the power of the Spirit, that the authorities were compelled to back

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down. If he had shown timidity, the court would have probably destroyed him.

(3) THE KEY FACT IS THAT SPIRIT - FILLED CHRISTIANS MAKE GOOD WITNESSES.

The parenthetical remark, "filled with the Holy Ghost" in Acts 4:8, is the key to Peter's transformation. The rugged features of his personality remained the same but his character underwent a change. In the Gospels there often intrudes a thoughtless self-assertiveness on Peter's part. In the Acts of the Apostles he is a Christ-centered witness.

The reference to the stone set at nought by the builders must have startled the Sanhedrin. Christ had employed the same text (see Psalm 118:22 and Matthew 21:42) when they sent an earlier delegation to question Him.

They had since succeeded in crucifying and burying Him, but now the same words and an accusation of guilt are leveled at them by Peter.

As a fearless preacher of the Gospel who seldom troubled to cast his message in diplomatic language, Peter represents a type of evangelist greatly needed today. Men still want to hear an authoritative message—when that message is backed by a Spirit-filled life.

The fisherman who became a great leader of the Church still makes an attractive figure. We first meet him as a crude peasant wresting his living from the sea. We observe him finishing life crucified head downward, at his own request, because of an inward feeling of unworthiness to die like his Lord.

Lesson Number 4

September 10, 1950

JOHN MARK. FAITHFUL MINISTER

Acts 12:11-12, 25; 13:4-13;
15:36-40; II Tim. 4:11.

MEMORY TEXT: "Let every man prove his own work." Galatians 6:4.

(1) THE KEY WORD OF THE LESSON IS "PROFITABLE."

John Mark's mother's name was Mary. The family lived in Jerusalem. Every reference to their home, in the New Testament, indicates that it was a place of warm and gracious spirituality. Mary was one of the first to accept Christ, and after His death and resur-

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rection, her house became a meeting place for believers.

The home was apparently one of considerable wealth and culture. On the night that Peter was miraculously released from prison, "many" were gathered there, praying for him. This would suggest spaciousness.

A servant girl answered Peter's knock, which indicates something of the family's financial and social position. Tradition says that the premises contained the upper room in which the Last Supper was held . . . and that the same room was the scene of the Holy Spirit's descent at Pentecost.

As a young man growing up in Jerusalem, Mark had ample opportunity to familiarize himself with the life of Christ. The Master's name was on every tongue. A religiously inclined youth would have had much to inspire him. The Gospel of Mark demonstrates the spiritual background of the writer.

The incident being "considered" by Peter in the opening part (Acts 12:11-12) of today's lesson was his miraculous delivery from prison. Immediately he sought the most prominent gathering place of Christians in Jerusalem. Paul and Barnabas may have been there when he arrived, for they were in the city at the time, and Mark's mother was the sister of Barnabas.

When Paul and Barnabas completed their ministry in Jerusalem and returned to Antioch, they took young John Mark with them. About this time, the Holy Spirit prompted the Antioch congregation to deputize Paul and Barnabas for special missionary tasks and travels. With fasting, prayer and laying on of hands, they sent the trio away, John Mark having been recruited as an attendant on the journey. His work probably consisted of minor details which could be safely delegated to a younger man.

Then a sorrowful experience occurred. Young Mark turned back at Pamphylia, and did not "go to the work." Scripture is silent as to exactly what happened. Whatever prompted

Mark's behavior, it was sufficient in Paul's estimation to justify him in rejecting the young man for the second journey.

Barnabas was determined to take him, and thus Mark became the cause of a "sharp contention" between them, which resulted in separation. Acts 15:36-39.

There is no way of knowing how much harm this disagreement between sincere brethren did the cause of missions. The incident no doubt produced repercussions that weakened the structure of the Church as a whole. We may be sure that believers, down the line, took sides. When leaders quarrel, the work of the Lord suffers.

(2) THE KEY VERSE IS II TIMOTHY 4:11.

"Take Mark, and bring him with thee: for he is profitable to me for the ministry."

Paul wrote these words to Timothy late in life, while languishing in a damp, dungeon, prison cell at Rome. They show that a reconciliation between Mark and the aged apostle had taken place. (See also Colossians 4:10 and Philemon verse 24.)

Tradition says that Mark was sent on a mission to Egypt by Peter, that he founded the Church at Alexandria and became its bishop . . . and finally suffered as a martyr at the hands of Nero.

(3) THE KEY FACT IS THAT TEAMWORK IS NECESSARY IN THE SERVICE OF CHRIST.

The moral of today's lesson is that Christians should strive to get along together and work in harmony. "In union there is strength."

No doubt Paul, Barnabas and Mark looked back many times, in later years, lamenting the fact of their costly schism. A little more patience, and a sincere effort to understand each other's viewpoints, could have prevented the rupture.

William Jennings Bryan used to tell a story about a species of goat in South America. In time of storm or attack, these animals would form a circle by putting their heads together. They knew how to cooperate. When an enemy approached, it was given full benefit of their heels.

Heads together, heels apart! Mr. Bryan said that Christians too often put their heels together and their heads apart.

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Archaeology And Bible History

A Review of Professor Joseph Free's New Book

"This volume is precisely what has been needed for a long time.
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DR. JOSEPH FREE first became interested in archaeology as a young man in college when an instructor showed the members of his class an ancient clay cone inscribed with cuneiform writing. His interest was later intensified when, as a student at Princeton University, he lived next door to Professor George Elderkin, the excavator at Antioch . . . and only a few doors from T. Leslie Shear, who excavated old Corinth.

He now holds a Ph. D. from Princeton, and for the last ten years has been carrying on work in the field of archaeology at the famous Oriental Institute of Chicago University. Five summers have been devoted to archaeological studies in Palestine and the Near East.

Dr. Free describes himself as a believer, who considers that the evidences of archaeology, fulfilled prophecy and Christian experience, leave him no choice but to acknowledge the Bible as the Word of God in the most complete sense. His new book, an imposing tome entitled, "Archaeology and Bible History," shows how the spade in the hands of archaeologists has been used to confirm the claims of Scripture.

This volume is precisely what has been needed for a long time. It is written in language for the average reader.



DESTRUCTIVE Biblical criticism began to harden into an organized system of thought about 200 years ago.

By the middle of the 19th century, the attack was moving forward on a broad front. Under the guise of literary criticism, alleged scholars dissected the Pentateuch microscopically, assigning fragments to imaginary authors whom they designated as "J," "P," "D," and others.

Chronology was juggled to conform with the theory of evolution. Acting on the assumption that writing was unknown in the days of Moses, critics ridiculed the idea of Mosaic authorship, despite such Scriptures as John 5:46-47, wherein Christ plainly attributed the Pentateuch to Moses.

Recognizing no limitations, these men seemed to vie with one another in efforts to discredit the inspired Word. They sneered at the story of creation . . . ridiculed the deluge, said civilizations described in the Old Testament never existed, challenged the historicity of the Hittites, rejected the Biblical account of Manasseh's captivity in Babylon under the king of Assyria and asserted that the story of tribute being paid to Israel by the king of Moab (II Kings 3), was mere propaganda intended to stimulate national morale.

On and on they went, each critic a law unto himself! The devil must have danced with glee, seeing professed churchmen doing such an admirable job of destroying faith in God and the Word of God.

Such destructive criticism was possible, because at that time few secular records had been compiled relating to Old Testament history. Archaeology, if it existed at all, was in the embryonic stage.

Then men and organizations conceived the idea of forming expeditions for making surveys in areas where the Scriptures said past civilizations had stood. A vast fund of confirmatory evidence began to accumulate. *The more the diggers dug, the larger the reservoir of facts that came to light!*



WHY DO some Church leaders not welcome these confirmations of the Bible records? Why do they find

the results of archaeological research irritating? Why must they keep reassuring themselves that it is not necessary to believe the Bible? Are they dominated by the carnal mind which is "enmity against God?" One wonders if such men do not wince when they read of new archaeological discoveries in Palestine, Mesopotamia and Egypt.

Dr. Free's treatise is of special value due to several requisites not considered in other works on Biblical archaeology. He seeks to follow the sequence of Bible history as a unifying thread, showing how discoveries illuminate and confirm successive events.

His book, then, is both a summary of Bible history and source of archaeological information. It deserves and will enjoy the applause of evangelical Christians everywhere.

"Archaeology and Bible History" contains 29 chapters . . . devoted to unravelling the archaeological thread which runs from Creation, through history, down to the development of the early Church. Visual material includes 12 maps and charts, in addition to 19 full page illustrations. Its comprehensive index will be a convenience to the general reader.

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